MATRICULATION
HISTORY OF INDIA.

(Prepared in accordance with the requirements of the Calcutta University)

BY

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REVISED BY

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PREFACE.

My object in compiling this book has been to place before the students, preparing for the Matriculation Examination of the Calcutta University, a work which should strictly follow the Syllabus in History defined by the University authorities in the new Regulations. In doing so I have not dealt with the several details in the Syllabus as disjointed members, but have added context to link them, where possible, in continuous narration. To help the students in mastering the subject thoroughly, I have provided, at the end of the book, ten Appendices, a Chronology of Important Events in Indian History, a Geographical Index to the places mentioned in the text, and a General Index. There is also a Table of Contents. In it the lines printed in Italics or in Bolder Types indicate the subjects prescribed by the University.

My sincerest thanks are due to the Rev. A. Paton Begg, M. A., an Honorary Fellow of the University, for kindly going through all the proofs and making the necessary corrections and suggestions.

L. M. S. COLLEGE,
BHOWANIPUR, CALCUTTA.
January, 1908.

AUTHOR.

PREFACE TO THE SECOND EDITION.

At the request of several Head Masters, some of the subjects have been considerably amplified in this Edition.

Calcutta,
May, 1908.

AUTHOR.

PREFACE TO THE REVISED EDITION.

IN undertaking the work of revising the late Prof. Manna's Matriculation History of India, I have been actuated by a desire to bring it up to the requirements of the students for whom it is intended. A systematic arrangement of the subject matter, together with a chronological treatment of the same has been attempted in this Edition. The Hindu Period has been thoroughly recast, new sections have been added to it, while many others have been re-written. Moreover I have added a few chapters with a view to enable the students to have a thorough grasp of the working of those political forces, which have shaped the destinies of this great country. Special attention has also been paid to the enumeration of the intellectual and social progress achieved in each important period in the history of India. The language too has been simpllfied.

Owing to the hurry of revision and the short time at our disposal, some minor errors and typographical mistakes have crept in, especially in the first few forms. These will be removed in the next edition which has already been taken in hand and in the preparation of which I shall spare no pains to raise the book to that old reputation and popularity which Prof. Manna's books once enjoyed in the estimation of teachers and students.

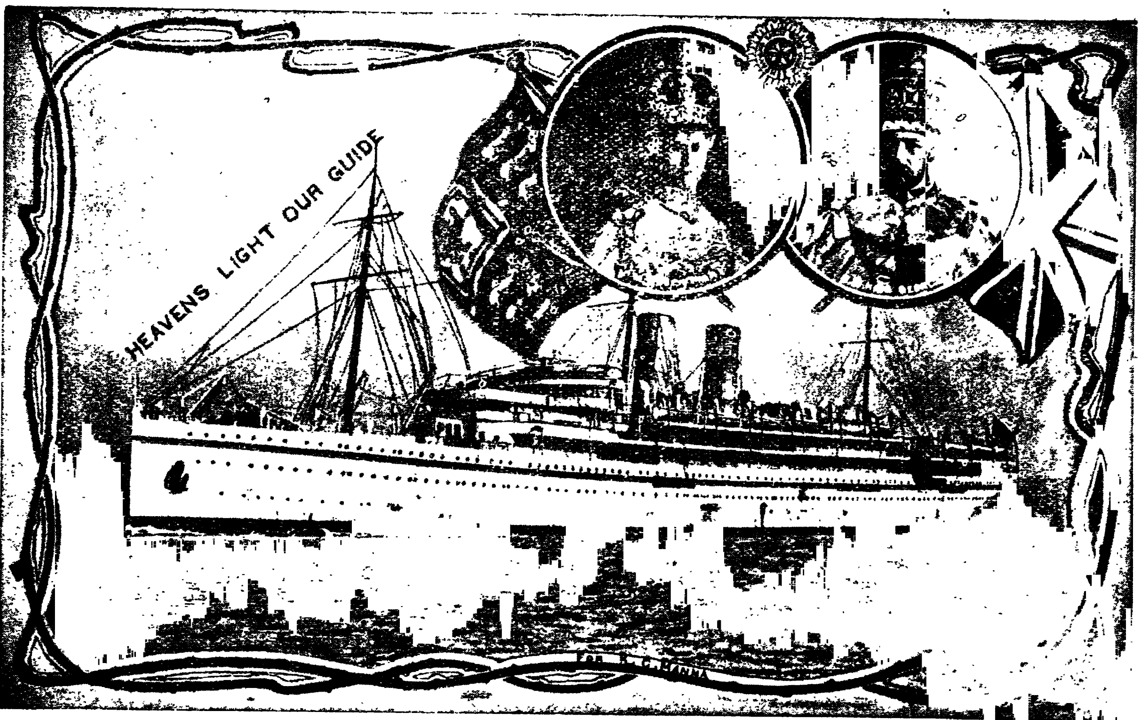
30, Tarak Chatterjee's Lane, Calcutta. — NARAYAN CHANDRA BANERJI
10th December, 1922.

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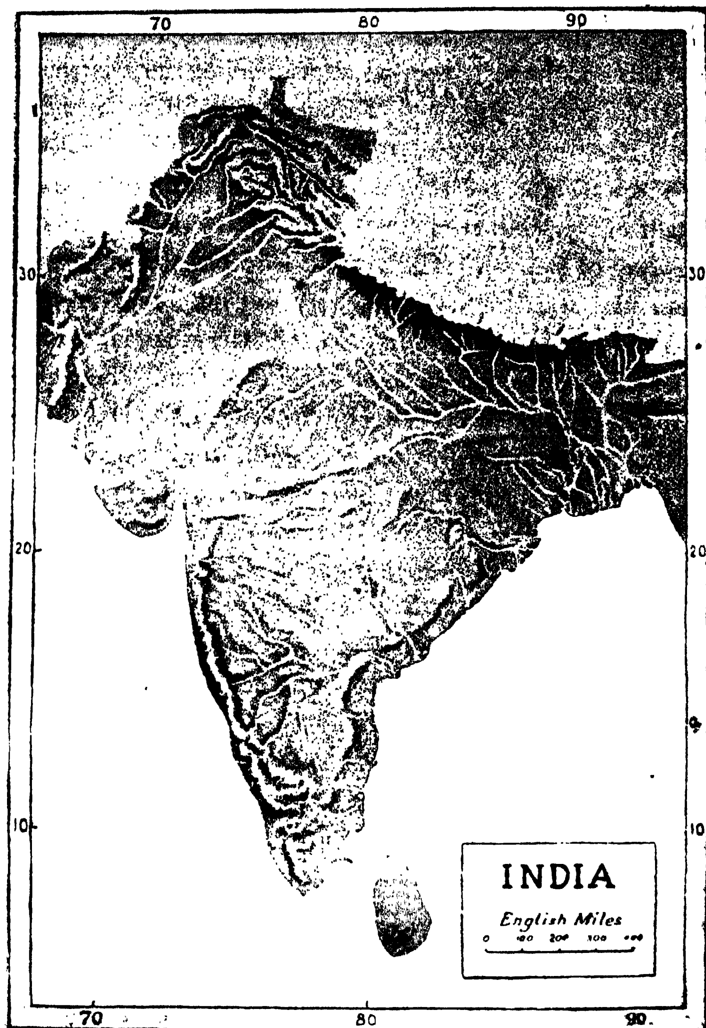
The Boundaries—India is a large country in the south of Asia and its southern part is a peninsula jutting out into the Indian Ocean. It is bounded on the north by the Himalayas, the Hindu Kush and the Karakoram Mountains ; on the west by Afghanistan, Beluchistan and the Arabian Sea ; on the south by the Indian Ocean and on the east by the Bay of Bengal and Upper Burmah. It extends from the eighth to the thirty-sixth degree of north latitude,—that is to say, from the hottest regions of the Equator to far within temperate zone. Its greatest length from north to south and its greatest breadth from east to west are both about 1900 miles. The area of this vast country, which may as well be called a continent, is more than 1,800,000 sq. miles including Burmah in the east and Beluchistan in the west.

The Physical Features of India—The Physical features of India differ greatly in different parts of the country. The land surface comprises great diversities, and of these the most striking are a Mighty Mountain Range, a Vast Plain and a great Triangular Peninsula together with a low-lying coastal belt.

The **Mighty Mountain Range** is that of the Himalayas. These in the form of a double mountain-wall lie along the entire north of India and shut the country out from the rest of Asia. They also send out hilly offshoots southwards, which protect the north-western and the north-eastern boundaries of the country. They hold the territories of Kashmir, Nepal, Sikkim and Bhutan, and contain the sources of the great rivers which water the vast plain below. Along their southern base there is a damp belt of lowland, called the Tarai, which is covered with a dense forest and inhabited by a few rude tribes.

The **Vast Plain** is that of Hindustan or Northern India. It stretches from the foot of the Himalayas to the chain of highlands known as the Vindhya Range. It consists of (1) the Indus Valley and the great Indian Desert on the west; (2) the Gangetic Valley in the centre and east; and (3) the Brahmaputra Valley on the north-east. It also contains the Plateau of Malwa, the great Indus Delta and the combined Delta of the Ganges and the Brahmaputra. The Plateau of Malwa is enclosed by the Great Indian Desert, the Narmadā Valley, and the Valleys of the Ganges and the Sone. Its slope is towards the Gangetic plain. The Gangetic Delta begins near Murshidabad and is the most fertile region in the whole plain.

The **Great Triangular Peninsula** comprises almost the whole of Southern India and stretches from the Vindhyas to the extreme south. Its two edges on the east and the west are lined by the mountain ranges of the Eastern


70
80
90
30
20
10
INDIA
English Miles

Ghats and the Western Ghats, which are linked in the south by the Nilgiri Hills. Bordering this plateau are, on the north-west, the great valleys of the Narmadā and the Tāpti with the Sātpura Mountains between them ; on the west, a narrow rugged region between the Western Ghats and the Indian Ocean; and on the east, a belt of low country between the Eastern Ghats and the Bay of Bengal. The general slope of this plateau is from the west to the east, and except the Narmadā and the Tāpti which flow towards the west, all other chief rivers in it, flow in an easterly direction. The whole of this region was designated by the ancients as Dakshinā-patha or the southern country, which in modern English is corrupted into the word Deccan. The term Deccan is however, now-a-days, applied to denote the region, north of the Kistnā and Tungabhadrā rivers, and does not include the Far South or the Tamil country, which comprises the bulk of the Madras Presidency, along with the two states of Travancore and Cochin, and is regarded as being distinct from it.

Natural Protection of India and its Physical Isolation—From the above description it is very easy to note that India is naturally protected. Thus the Himalayas, protect it from invasions from the north, and the branches of the Himalayas protect the north-western and north-eastern frontiers of the country. Similarly the country being surrounded by the ocean on all other sides, is equally safe from the invasion of enemies, unless they are powerful maritime nations like the Portuguese, Dutch or the English. Their command of the sea

enabled these nations to establish settlements on the coast of India and ultimately to conquer it.

As to the northern wall of protection, formed by the Himalayas, its value is considerably lessened by the existence of gaps or openings which have always offered easy passages to the enemies of India. It was through these gates that the successive conquerors of this country —the Greeks, the Afghans, the Turks, and other warlike nations entered India and ravaged her fertile and populous lands.

This natural protection of India by the mountain barriers and the sea, practically isolated her from the rest of Asia. Thus protected and practically secluded, India became the seat of one of the earliest civilizations of the world. The early civilization of her people, who were blessed with the gift of a fertile soil, rich in mineral wealth, contributed to the great prosperity of the country. The story of the wealth of India tempted her enemies and from very early times rude, yet warlike invaders, began to enter India through the north-western passages and to ravage her fertile plains.

Other Characteristics—Of the other characteristics of India the following may be mentioned, as regards the coast-line, the desert of Rajputana and the great forest.

(1) COAST LINE—As to the Indian sea-coast, there are few ports in the eastern portion, while there are some good harbours on the western side, of which Bombay is the most important. The lack of good harbours on the eastern coast is a great natural defect, which is being remedied by the English who have constructed artificial

harbours at Madras and other places at enormous costs.

(2) THE DESERT OF RAJPUTANA extends over a large part of Western India. The greater part of it is arid and is nothing but a vast sandy tract, with little vegetation and supporting a very small population.

(3) THE GREAT FOREST—Next to the great desert we have the great forest, extending over a large part of Chota Nagpur, Western Orissa and the Central Provinces. In ancient times it was almost inaccessible, but later on, it became the home of many of the savage tribes, who were driven out of Northern India by the Aryans, of whom we shall speak later on.

Peoples of India—This vast country is peopled by more than 320,000,000 of inhabitants descended from the various races that settled in India in pre-historic times or are the descendants of races, that invaded India during historical times. The physical characteristics of these peoples are heterogeneous. Thus, we have in modern India the high-caste Hindu of the Punjab or of the Aryāvarta, with fair complexion, regular features, and speaking a language akin to Sanskrit, which was once the spoken language of their forefathers. Next to them we have the inhabitants of the Tamil country, with darker complexion and speaking a different type of language, from that of the Hindus of Northern India. In addition to these, we have innumerable jungle tribes living throughout India, or those living in the hilly regions in the north-eastern parts of India. Of these tribes the Kols, Bhils, and Santals, more or less belong

to the same family, while the Bhutias, and Lepchas are of the Mongolian stock.

A study of the languages and the physical characteristics of these races convinces us that the peoples of India belong to different families or groups. At the present time, three, or four distinct types are recognised—*e.g.*

(1) The Kolarians
(2) The Tibeto-Burmans
(3) The Dravidians
(4) The Aryans

The Kolarians are the short, dark, snub-nosed people represented by the Kols, the Bhils and other jungle tribes mentioned above, while the Bhutias and Lepchas of North-Eastern India belong to the Tibeto-Burman group.

As to the Dravidians, they comprise the short and dark-complexioned people of southern India, speaking a language totally distinct from those spoken in Northern and Central India, which are closely allied to each other and are supposed to be derived from Sanskrit. The principal Dravidian languages, *e. g.* the Tamil, Telegu, Kanarese, and Malayalam, are closely related to each other and belong to a family of languages known as the Dravidian. Some of these languages are very rich and one of them, the Tamil, has a fine and developed literature of its own.

Last of all we have the so-called Aryan type distinguished by fair complexion, tall or medium stature, and handsome features,common among the Punjabis, the Kashmiris and the high-caste Hindus of North India, Bengal and other parts of the country. All these people

speak a language derived from Sanskrit, which in its turn belongs to the Aryan, stock of languages to which most of the languages of Europe belong.

Other races of India—After the settlement of the Aryans, as we shall very soon see, other nations too came and settled in India. Some of these came as invaders while others came for trade, or driven from their own homes, they made India their own country. Of these foreign invaders, may be mentioned the Greeks, Parthians, Sakas, Kusānas, Hunas and Gurjaras, most of whom were assimilated in the Indian population. The Parsis of Bombay, and the Jews and Christians of Travancore and Cochin, came into India, to save themselves from persecution in their own land. Later on various tribes of Mussalmans, e.g. Arabs, Pathans, Turks and Moguls, came into India as conquerors and a large number of their descendants still live in the country. The last to arrive, were the European nations, who came as traders, but later on, established settlements in India. Of these the English are now practically the masters of India. Other nations like the French and Portuguese, own settlements and territories, in many places.

Periods in the history of India—The history of these races, who came and settled in India, will be described, in proper order, and for this purpose the history of India is usually divided into Four Periods: (1) the Pre-Aryan Period (Aboriginal), (2) the Aryan or Hindu Period, (3) the Muhammadan Period and (4) the British Period.

Religions of India—The people of India profess different religions. By far the greatest number is comprised of Hindus,—who follow the traditional Indian tenets and beliefs, and conform more or less to a common standard of morality.

Next to these are the Mussalmans who follow the doctrines preached by Mahummad the Prophet of Arabia, while a large number profess Christianity. The wild tribes, are either animists or devil-worshippers, though in many cases they follow many Hindu customs and worship some Hindu gods.

Political Divisions—

The area of India—falls under the following political divisions.

(1) British India, comprising—

(*a*) Territories directly under British rule.

(*b*) Territories under Indian princes, owning allegiance to the British Government.

(2) Territories under foreign European nations.

(3) Territories under independent Indian princes.

GOVERNMENT OF BRITISH INDIA

Since 1857,—the Government of the British Indian Empire has been vested in the British crown, represented by the Viceroy and Governor-General of India, who is sent out from England and holds office generally for five years.

The Viceroy has an Executive Council. Originally the authority of the Governor-General was almost absolute, subject to the directions of the Secretary of State

for India who holds a place in the British Cabinet. He had also the Legislative Council—which advised him in the making of laws. This Legislative Council was once composed of officials, to which gradually nominated Indian non-officials were added. By a series of laws, the character of this Legislative Council was modified and it came to have in it a large number of elected Indian members.

Since the **Montague-Chelmsford Reforms** of 1922, the Viceroy (who wields the highest executive authority) is assisted by the Council of State and the Legislative Assembly in addition to his Executive Council. The Legislative Assembly consists of a majority of elected Indian members, and has the highest law-making power. The Council of State acts like an Upper House and is also mainly composed of elected members.

In addition to the making of laws for the whole of British India, the Central Government or the Government of India—has directly under its control, the Collection of Revenue and Finance, the Army, the Navy, Railways, Telegraphs, the Postal department, Forests, Commerce and Industry.

Besides this, the Central Government reserves to itself certain rights of supervision and of advising the provincial governors.

The Government of provinces is constituted on similar lines. The whole of India is divided into the following provinces, *e.g.*

The Presidencies of Bengal, Bombay and Madras,

Behar and Orissa.
The Punjab.
The United Provinces of Agra and Oudh.
The Central Provinces and Berar.
Assam.

Each of the provinces is under a Governor and an Executive Council.

In addition to these there are some minor Provinces ruled by Chief Commissioners—*e.g.* The Frontier Provinces, Ajmere and Meherwara, Coorg and the Imperial province of Delhi.

In each province there is an Executive Council composed of Executive Councillors in charge of departments. In addition to these there are Ministers selected by the Governor from the members of the Legislative Council, which contains a majority of elected popular representatives. The ministers are in charge of some (Transferred) departments, entirely under the control of the ministers and the Legislature. The ministers are appointed by the Governor, but hold office as long as they enjoy the confidence of the Legislative. This system is known as the Dyarchy.

Each province is allowed by the Supreme Government to have a certain amount of money. This, supplemented by the local taxes imposed by the local Legislature, defrays the cost of Provincial administration. Each year a budget is framed and is laid before the Legislature for its approval. Provinces thus enjoy a certain amount of local autonomy in respect of their administration, finance and laws.

Provincial administration :—Each of the provinces is divided into a number of districts, over which there is a Magistrate who looks after its police and revenue collection. The district has a district board, which is composed of representatives of the men of the district and looks over its sanitation, roads, and other business. Districts are divided into sub-divisions, presided over by Sub-divisional officers who have magisterial functions of police and revenue collection.

Justice—For the administration of Justice we have Munsifs in each Sub-division and a District and Sessions Judge in each district. The highest court of Appeal is the High Court, established in the chief city of the Province. The Judges of the High Court hold appointment from the crown. (In some provinces there are Chief Courts or Judicial Commissioner's Court.)

In big cities we have elected Municipal bodies to look after sanitation, water supply, and roads. In Unions we have Union-boards, while in vilages we have village Panchayets who manage local affairs and who have also minor magisterial powers.

About two-thirds of the area of India, with a population of about 210 millions, are directly administered by the British, while the rest comprising 675,000 sq. miles and a population of 65 millions is under Indian princes, who with the exception of the rulers of the states of Nepal and Bhutan, owe allegiance to the British government.

INDIAN FEUDATORY STATES

The Feudatory States of India are numerous. The most important of these States are the following—

		Area	Population
Hyderabad	...	84000 sq. miles	12 millions
Kashmir	...	82000 ,,	3 ,,
Mysore	..	35000 ,,	6 ,,
Gwalior	...	30000 ,,	3½ ,,
Baroda	...	8000 ,,	1½ ,,
Jodhpur	..	32000 ,,	1½ ,,
Jaypur	...	16000 ,,	1½ ,,
Bikaneer	...	24000 ,,	1 ,,
Travancore	...	8000 ,,	3 ,,
Bhopal	...	8000 ,,	1 ,,
Udaypur	...	14000 ,,	1½ ,,

Some of the bigger states pay no tribute to the British government but are regarded as protected allies, while the smaller ones pay annual tributes. In each state, there is either a Resident or a Political officer, who advises the Ruler or communicates to him the desires of the British Indian Government.

Within their own states, the Indian princes exercise almost full sovereign powers. They have their own military force, police, administrative and judicial organisations, their own officials—laws and regulations. But beyond that, their powers are controlled by the British Government. They cannot communicate with foreign powers, appoint foreigners

in their service and cannot make war upon one another.

Whenever the ruler of a State is a minor, the State is ruled by a Council of Regency, with the advice of the local Resident.

Bigger states like Hyderabad, Kashmir, Mysore or Baroda are controlled directly by the Indian Government; smaller states are either under Provincial Governments or the Agent of the Viceroy, controlling groups of Feudatory States.

In many of these States e. g., Mysore, Baroda and Travancore, Legislative Councils have been established and some are very progressive.

Independent Indian States—They are two in number, namely, Nepal and Bhutan.

The State of Nepal is ruled by its MAHARAJA, who is styled His Majesty the King of Nepal. The real power, however, is exercised by the Prime Minister. The State has an area of about 50,000 square miles and a population of 5 millions. The ruling race are the Gurkhas. They are brave and warlike and did great service during the Great War. For its services to the British Government the Nepal State receives an annual subsidy of ten lacs from the British Government.

Bhutan—It is like Nepal a Himalayan hill state. The people Bhutanese belong to the Mongolian stock. The population is estimated at two millions.

Foreign Territories—The territories under foreign European powers, are those under the Portuguese

and the French. Both these powers once conceived the idea of founding an Empire in India, but they were defeated by the British; they still retain some old settlements.

Portuguese India comprises the territory of Goa on the west coast, and the settlements of Diu and Daman. The area of the whole is about 2365 square miles with a population of 485,000 men.

The territory is administered by a Governor-General sent from Portugal. He has a Council. Indian Portuguese subjects enjoy the same rights as the Portuguese. New Goa is an important city.

French India comprises the five settlements of Pondicherry, Karikal, Mahe, Yaunun and Chandranagar. Chandranagar is in Bengal on the Hughly, while the rest are on the Coromandal Coast. Mahe is on the western coast. The area of the five settlements is about 220 square miles and the population about 280,000 souls.

The territories are administered by a Governor appointed from France and residing at Pondicherry. He is assisted by a Council, elected by the people. The inhabitants, whether Frenchmen or Indians, enjoy equal civic rights. French India sends its representatives to the French Chamber of Deputies.

I. THE PRE-ARYAN (ABORIGINAL) PERIOD.

The Earliest Inhabitants of India.—Very little is known of the earliest inhabitants of India. But scientists believe, that in most ancient times, India was peopled by races of savage hunters, who lived in caves and jungles and used implements of stone. These Palaeo-lithic men were succeeded by a more advanced, but still stone-using people. They used weapons of polished stone. In course of time, more civilized peoples came to live in the country who used weapons of copper—and later on, of iron. The history of all these races is lost and except some of their remains, nothing is known of them.

All these tribes or races of men are generally called by the name of Non-Aryans to distinguish them from that great race which is believed to have been the ancestors of the high-caste Hindus—the Aryans. Generally speaking, most of these uncivilized aboriginal inhabitants were people of short stature, darker complexion, had short arms and legs, projecting chin, broad and flat nose. In the sacred books of the Aryans which give us the earliest account of these peoples some of these are described as eaters of raw flesh, godless and faithless, cowardly, perfidious and cruel. They are supposed by some to have been Tartars* in origin, and came to live in India from Central Asia and the steppes of Tartary and Tibet. They did not

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* Pamirians.

enter India all at once, but seem to have migrated into the country at various epochs. Some of them came by the north-eastern and some by the north-western passes of the Himalayas.

Immigration from the North-East—Next to the earliest savage men, some other races came and settled in India. Two chief races took the leading part in the north-eastern immigration. They were the Tibeto-Burmans and the Kolarians. These immigrants, who probably came from Chinese Tartary and Tibet, were also savages. They were dark and barbarous races and lived in caves and jungles, and ate roots and fruits, or the flesh of wild animals. They knew how to make pots of clay and used stone and iron implements. They buried their dead.

Immigration from the North-West—The Dravidians—Another section of the non-Aryans were the Dravidians, who came through the north-western passes and seem to have been the immediate fore-runners of the Sanskrit-speaking Aryans. They are supposed to have come from Central Asia. They were more civilized than their brother immigrants of the north-east. On entering India they first settled in the Punjab ; but driven out thence by the Aryans, they went to live in Southern India, where they attained a considerable independent civilization, and where their representatives are still living. They knew agriculture and kept large herds of cattle. They lived in houses, wore ornaments of gold and silver, and fought with bronze weapons. They had some sort of government among them. They

worshipped the earth, a snake-god called Sesha, and believed in spirits and ghosts.

Extinct civilizations—Of the other civilized races of India, prior to the Aryan settlement, very little is now known. But evidences have come to light which prove, that in the past, how long ago, none can tell, there lived in India races who had attained a high civilization. We have remains of a race or races whose sepulchral monuments have been discovered in various places of South India. The contents of their tombs show that they were highly civilized, used metal weapons, had a good knowledge of agriculture, wore ornaments of gold and silver, and had a high artistic sense. Some scholars have identified them with a powerful race which once, extended over a large part of Western Asia and parts of the Mediterranean region.

Very recently the remains of another ancient civilization have been dug out in Sind. They have as yet not been properly examined, but go to indicate the past existence in Western India of a race akin to the Sumerians who once extended and ruled over Assyria and Babylonia.

The Descendants of the Aborigines—The descendants of some of the above-mentioned races are still to be found in various parts of India. From the Tibeto-Burmans are descended the Nagas, the Lepchas, the Kukis, the Bhutias, and other kindred tribes of north-eastern India. From the Kolarians have come the Santals, the Bhils, the Kols, and other allied tr[illegible] while the Dravidians were the ancestors of the Ta[illegible]

the Telegu, the Kanarese and the Malayalam-speaking peoples of Southern India. When fairly treated, these relics of the pre-historic peoples of India are docile, loyal, and reliable. Some of them have taken service under the British Government and are employed by it in the army or in the police force.

History of the Aborigines—All these races seem to have existed about 2000 to 3000 B.C. When and how, they were displaced by other peoples is a mystery. But this is certain that their power weakened and the so-called Aryan race settled and became powerful in India. The history of the later Indian civilization is closely associated with the Aryans.

Gradually, the Aryans became masters of India by driving the savages and the Dravidians. The Dravidians retired to the south while those who remained in the north, became assimilated in the Aryan population. In the south they retained for a long time their independence and their indigenous culture. In course of time the Aryans gradually penetrated into the south and some of their sages like Agastya became the teachers of the Dravidians.

II. THE ARYAN OR HINDU PERIOD

Chapter I.—THE ARYANS AND THE INDO-ARYANS

The Aryans—Who they were—The early history of the Aryans who became the most powerful people in India still remains a mystery. According to many European scholars, in very ancient times there lived a people in Central Asia who were the ancestors of almost all the great nations of Europe and Asia. These were the Indo-Europeans. When they grew in number in their native home, they went off in different directions in search of new lands to live in. Some migrated west-ward into Europe and became the ancestors of the Greeks, the Romans, the Germans, the French, the English and some of the other nations of modern Europe. Others moved east-ward but before they reached the Indus, they divided themselves into many nations. One, under the name of Perso-Aryans or Iranians, settled in Persia; the other, under the name of Indo-Aryans, came to live in India.

Another branch of the Aryans seem to have migrated to Western Asia. These people known as the Mitanni and the Kassites, worshipped Vedic gods like Indra, Varuna and the Nāsatyas and ruled in Mesopotamia and Syria. Some of the names of their kings have been discovered at Boghaz Kyoi. They ruled in these regious about the 16th and 17th centuries B. C. At present, nothing is however known as regards their connection with the Indian Aryans.

What we know of the Aryans in their primitive home in Central Asia—The Aryans in their native home were partly an agricultural and partly a pastoral people. They lived in joint families, ate cooked food, could weave and spin, kept domestic animals, knew the use of some metals, and fought with swords and spears, as well as with bows and arrows. Their system of government was patriarchal, and their religion included the worship of the deities of the sky, the sun, the moon and the great powers of Nature. They generally buried their dead ; but cremation was also practised.

The Indo-Aryans—How they conquered the Punjab—The Indo-Aryans, as stated above, were those people of the great Aryan family of mankind, who, wandering from their primitive seat in Central Asia, came to make India a new home for their increasing families and followers. When they first came to the Punjab, they found the land inhabited by dark-skinned aborigines, who would not allow the new comers to settle in their country; and so, long and bloody wars followed which lasted for several centuries. At the end, however, the aborigines were conquered, and the victorious Indo-Aryans became lords of the "Land of the Seven Rivers." We have properly speaking no detailed account of these wars and contests between the aborigines and the Aryan invaders of India. Whatever little information we have at present, is derived from the Vedas the most sacred books of these Aryans who were the ancestors of the modern Hindus.

CHAPTER II.—THE VEDAS, MANU AND THE CASTE SYSTEM

The Veda—What it means—The word Veda means "knowledge," and is a term specially applied to the divinely revealed knowledge communicated to a class of men, called Rishis or inspired sages.

The Rig-Veda—The oldest book from which we get a good deal of historical information about the earliest Indo-Aryans, is the Rig-Veda. It was probably composed during the period in which the Indo-Aryans conquered the Punjab. It consists of two divisions, the Mantras or hymns in verse, and the Brāhmanas in prose. The hymns are praises or prayers addressed to various deities and are said to have been composed by various sages, called Rishis to whom they are believed to have been divinely revealed. The Brāhmanas are prose commentaries of the hymns. The hymns are more than a thousand in number, and were not put down in writing at first, but were committed to memory and handed down orally from father to son. According to Hindu tradition they were arranged in their present form by the sage Vyāsa.

Society, Government and Religion of the Rig-Vedic Aryans—From the Rig-Veda we can gather a good deal of information about the social, political and religious systems of the Indo-Aryans, when they lived in their first settlements in the Punjab.

SOCIETY—We learn that the Aryans were divided into various tribes and were a people, partly pastoral and

partly agricultural. Cattle formed their chief wealth. Rice and barley were the chief articles of their diet, but they occasionally took flesh, and drank a kind of mysterious beverage, prepared from the juice of a creeper, called Soma. The people lived in villages or grāmas, which were generally surrounded by aranya or the waste. Each village consisted of several families, and was ruled by the headman or the grāmani. Villagers conducted their own affairs and defended themselves in times of invasion or fought with their enemies. Several villages formed a clan and these clans often united for self-defence. The women enjoyed considerable freedom ; the "purdah" system and child marriage were unknown. The dead were cremated.

Sati had no existence, and widows were allowed to re-marry. The caste system was not established in its later form. The people had among them goldsmiths, silversmiths, carpenters and other skilled artisans.

GOVERNMENT—The system of government, that existed among the Vedic Aryans was often monarchical. The tribe was the highest political union among the Aryans, and most of the tribes had their kings who were often elected or were deposed on account of their despotism or cruelty. Some of these Vedic kings were great conquerors, and we hear of the conquests of king Sudāsa who extended his sway over a large part of the land inhabited by the Aryans. Some tribes however had no kings, and were governed either by their patriarchs, or were republican. All men were trained to defend their crops and cattle against enemies and

robbers. In war, the people fought with organised forces, rode in chariots, wore coats-of-mail and helmets, and used javelins, bows and arrows.

RELIGION—The worship of the great powers of Nature was the religion of the Vedic Aryans. This worship consisted of praise, propitiation and prayer. They praised their gods, propitiated them with sacrifices, and prayed for health, strength, sons, cattle, and harvests. The chief deities worshipped were Agni (fire), Asvins (divine physicians), Indra (the mighty lord of the thunderbolt), Maruts (storms), Soma (a mysterious creeper), Savitā (sun), Ushā (dawn), Varuna (sky), Vāyu (air) and Yama (god of the departed spirits). These deified forces were not represented by images or idols, but were worshipped as manifestations of the "One Supreme Omnipotent Lord" of the universe.

The other Vedas and their Relation to the Rig-Veda—Besides the Rig-Veda there are three other Vedas which are also held to be divinely revealed to the Rishis. They are the Sāma, the Yajus and the Atharva. Of these the Sāma Veda is a book of chants most of which are taken from the Rig-Veda and contains hardly any independent matter ; all its verses, except seventy-five, being taken directly from the Rig-Veda. The Yajur Veda contains original matter different from the Rig Veda and is written both in prose and verse. It exists in two versions ; *e.g.* the White Yajur Veda and the Black Yajur Veda. It describes the various sacrifices and seems to attach more importance to ritual, and was composed in a later period, during which the Aryans had spread over a

large part of the Gangetic basin. The Atharva Veda was at first not recognised as a Veda. It attained to that position only after a long struggle. Although it has borrowed largely from the Rig-Veda, it is considered an original composition. It deals mostly with incantations, and prayers for success in life, as well as for warding off evil.

The Brahmanas—What they are—The Brāhmanas, as already stated, form the second portion of each of the four Vedas, and are written in prose. Although they are later additions, they are also considered to be divinely revealed to the Rishis, like the hymns. They are more like explanatory and eluciditory notes to the hymns, explaining their meaning, the purposes for which they were composed, and the occasions for their use. They give details of various sacrifices and their order, and lay down rules for the guidance of the priests and other kindred matters. Each Veda has its attached Brāhmanas and from these we know much of the society of those days. They also record many events from which we can derive much information about the Aryans of the period in which they were composed.

What the Brahmanas tell us about the condition of the Indo-Aryans—We learn from the Brāhmanas, that the Aryans gradually became masters not only of the Punjab, but of almost the whole of Āryāvarta or Northern India; great Aryan kingdoms were established in the land of the Kurus and Pānchālas, in Mithila and various other regions under different tribes. These kings kept armies, collected taxes and

administered justice. Many of them were great patrons of learning and some of them like Janaka were great philosophers and entered into disputations with sages like Yāgnavalkya; learning and the arts were extensively cultivated; the People lived in towns and villages and followed the pursuits of agriculture and industry and were contented and happy. We also learn that the Aryans of the period had abandoned the old simple faith of earlier days and had substituted in its place a gorgeous priest-ridden religion adorned with pompous rites and ceremonies.

The Upanishads—Closely related to the Vedas and forming in fact an important portion of them, are certain treatises, called Upanishads. Technically, the Upanishads form part of the Brāhmanas or some supplementary treatises attached to the Brāhmanas, called Āranyakas or books of the hermit, dwelling apart from society and living in aranya or the wilderness. The Upanishads are the earliest philosophical treatises of the Aryans and form the Jnānā-Kānda portion of the Vedas, the Mantra and the Brāhmana portions being the Karma-Kānda. They are as much revelations as the Mantras and the Brāhmanas, and teach the true knowledge which is not quite apparent to the majority of the people. In the Upanishads we see the doctrines of Karma and of Transmigration fully developed. They are the foundations of the later systemetic study of philosophy and out of them have grown the six systems of Hindu philosophy called Saḍ-Darsanas or Six Demonstrations.

These Darsanas are :—

1. The Nyāya founded by Gautama.
2. The Vaiseshika, by Kanāda.
3. The Sānkhya, by Kapila.
4. The Yoga, by Patanjali.
5. The Mimāmsā, by Jaimini.
6. The Vedānta, by Vyāsa.

The Smritis—What they are—In addition to the Brāhmanas and Upanishads we have other treatises, which were written, for the guidance of priests or for the ordinary householders. Of these we have the Vedāngas, which are divided into six groups, *e.g.*—

(1) Sikshā (dealing with phonetics).
(2) Kalpa (ritual and religious practice).
(3) Chhandas (Metre).
(4) Nirukta (Etymology).
(5) Vyākarana (Grammar).
(6) Jyotisha (Astronomy).

As the knowledge of these subjects, *e. g.*, grammar, astronomy, and of rituals, were useful to the priests, their study was regarded as very important and for that purpose these treatises were composed very early. Most of these (in addition to others), deal with ritual, domestic ceremonies and with customary laws (the Grihya, Srauta and Dharma Sūtras) and are written in the form of collections of short aphorisms, which are easily committed to memory. The whole of this Sūtra literature is regarded as Smriti which literally means "recollection," and is a term applied to that class of writing which has been handed down by tradition. Smriti is

opposed to Sruti or "direct revelation." The Vedas and the Upanishads are Srutis, but the Vedānagas, the Dharmasutras, the Itihāsa, the Purānas all fall under the head of Smritis. Though not regarded as Sruti, every Smriti work is founded on the Srutis and has no independent authority of its own. Later on, were composed many metrical Smritis for the guidance of the people, based on the Dharmasutras and the greatest of the later Smriti works were the Institutes of Manu.

Manu.—Manu or Manusamhitā is the name given to one of the most sacred 'Law-books' of the Aryans. The name is derived from the divine sage Manu, who is believed to have received the Laws direct from Brahmā. The work contains a complete collection of laws and rules for the guidance of the Aryan society from the Brahmins to the lowest of the Sudras. It treats of six principal subjects *viz.* (1) religion, (2) philosophy, (3) āchāra or rules of conduct, (4) vyavahāra or civil and criminal laws and rules of government, (5) prāyaschitta or rules of penance and (6) karmaphala or future rewards or punishments for acts done in this life. The work was in its present form was composed in the first or the second century B. C., though some place it in 200 A. D. In Manu we see the caste system in its full development.

How the Caste System arose among the Indo-Aryans.—At the time of the Rig-Veda when the Indo-Aryans lived in their first settlement in the Punjab, there was very little of a caste system in its later sense,

though we find the existence of the priests, the warriors, the ordinary cultivators and slaves among them. The occupations of men were not always hereditary and could be changed. Gradually, however, came a change. Society, as it grew more complex, required a division of labour and hence arose among the Aryans the various classes of men with different occupations. Some men among them took to learning the Vedic Hymns by heart and performing the sacrifices. Some engaged themselves in fighting and governing kingdoms. Many devoted themselves to agriculture, while the lowest class of the people including a large part of the conquered Non-Aryans, who submitted to their conquerors, thought of serving the other classes. Gradually these occupations became hereditary; the son of a priest became a priest and followed his father's occupation. The descendants of these priests became the Brahmins. Similarly the children of the hereditary warrior classes became the Kshattriyas. While the mass of the cultivating freemen became the Vaisyas, and the labourers, the Sudras. The first three classes wore the sacred thread and were called Dvijas or the Twice-born. The Sudras were only Ekajas, or Once-born. Subsequently other mixed castes arose from the union of these four classes, one, with another, and were named Varna-Sankara. The rest of the mankind that lies outside this institution was known as the Mlechhas.

How a Brahmin led his life or the Four Stages of an Aryan's life—In course of time the Brahmin came to occupy the highest place in Aryan society. This

position he acquired not by force of arms, but by binding himself to a rule of life the essential precepts of which were self-culture and self-restraint. Most of the Brahmins gave up the pursuit of gain, and depending on the support of the princes and the rich, entirely gave themselves up to meditation and study, and was thus able to contribute to the advance of civilisation and progress. They studied not only philosophy and religion but devoted themselves to the various arts, agriculture, medicine and other branches of study. The life of a Brahmin, as well as that of men of the other two higher castes—the Kshattriyas and the Vaisyas, consisted of four well-marked stages of discipline. In the first stage, called the Brahmacharya, he lived as a student in the house of a preceptor, whom he served in all sorts of ways and from whom he learned the inspired scriptures. In the second stage, called the Gārhasthya, he married and discharged the duties of a householder. The third stage, called the Vānaprastha, he passed in the forest as a recluse, feeding on roots and fruits, and practising religion under all sorts of mortifications. In the fourth stage, called the Yati, he was engaged wholly in contemplation. Such a life, in which the self was totally abnegated, was naturally regarded as sacred, and it is no wonder that almost divine honours were paid to the Brahmins who generally led such lives.

Cultivation of Science—In addition to these the Hindus cultivated Science from early times. Astronomy was developed in very early times, since its knowledge was essential to the priests in connection with the

performance of sacrifices. In Arithmetic, the Hindus progressed very early and the decimal notation was invented by them. Anatomy and music also were developed and treatises on medicine were composed. All these sciences were the subject matters of the Upa-vedas attached to the various Vedas.

CHAPTER III—EARLY HISTORY OF ARYAN KINGDOMS—THE TWO EPICS.

The Earliest Aryan Kingdoms in Aryavarta—We learn from the Brāhmaṇas that, after the conquest of the Punjab, enterprising tribes of the Indo-Aryans pushed on towards the east, and gradually founded kingdoms along the valleys of the Jumna and the Ganges and their tributaries. The most noted of these kingdoms were Ayodhyā, Kāsi, Hastināpura, Pānchāla, Videha and Magadha. The early history of most of these kingdoms are lost. We have however mythical accounts of some of these kingdoms in the two great Epics, the Rāmāyana and the Mahābhārata.

The Kingdom of Ayodhya (Kosala)—This kingdom founded by a powerful tribe of Indo-Aryans, called the Ikshākus, was established in modern Oudh. Its capital was Ayodhyā. Subsequently Srāvasti became the chief seat of the kingdom. A line of Solar kings, commencing with Ikshvāku, reigned here, and raised the kingdom to the highest civilization and power. It was the chief stronghold of Brāhmanism in Āryavarta, and it was here that Brahmin pride reached its zenith. The most

famous king of the Solar dynasty was Rāma whose doings are immortalized by Vālmiki in the great epic of the Rāmāyana.

The Story of the Ramayana—According to the story of the Rāmāyana, Dasaratha, a king of the Solar race of Ayodhyā, had three wives who were all childless. Thereupon, the king invited a sage, who performed a sacrifice, as a result of which four sons were born to him. The eldest Rāma, from the first wife, Kausalyā; the second, Bharata, from the second wife, Kaikeyi; and the other two Lakshmana and Satrughna, from the third wife, Sumitrā. While yet a boy, Rāma won his bride, Sitā the daughter of King Janaka of Videha, by bending and breaking a heavy bow, once the property of Siva. In his old age Dasaratha selected Rāma as regent-heir to the throne. This roused the jealousy of Kaikeyi, the favourite wife of the king who demanded that her son, Bharata, should be made regent instead of Rāma and that Rāma should be banished for fourteen years to the wilderness.

In fulfilment of a promise, made to her in former years, that he would grant her any two boons she asked, Dasaratha was forced to comply with Kaikeyi's demands, and Rāma was banished. Rāma's wife, Sitā, and his brother, Lakshmana, accompanied him. While the banished trio were living in the forest of Panchavati on the banks of the Godāvari, Sitā was stolen away by Rāvana, the rākshasa (demon) King of Lankā (Ceylon). To recover her, Rāma bridged across and invaded Lankā, and with the help of a powerful army of

monkeys and Rāvana's brother Vibhishana, killed Rāvana with his whole family. Sitā rescued, Rāma returned to Ayodhyā and as his father had died immediately after his exile, was solemnly crowned King.

Rāma ruled righteously and never offended his people. To please his subjects, he banished his faithful wife Sitā, much to his own mortification and grief. Sitā retired to the hermitage of the Sage Vālmiki—the reputed author of the Rāmāyana and there gave birth to the twins Lava and Kusa, the eldest of whom succeeded Rāma on the throne of Ayodhyā. For his righteousness and love of his people, Rāma ever remained the highest ideal of kingly and manly virtue and is even now worshipped as the incarnation of Vishnu.

The Kingdom of Hastinapur—This kingdom was established by the Kurus, near about the present city of Delhi. Here reigned a line of kings who belonged to the Lunar Dynasty. The great epic of the Mahābhārata celebrates the deeds of the kings of this dynasty. Its author was Vyāsa.

The Story of the Mahabharata—Two brothers, Dhritarāstra and Pāndu of the royal race of Hastināpur, had respectively a hundred sons and five sons. The sons of Dhritarāshtra were known as Kauravas; those of Pāndu were called Pāndavas. The eldest of the Kauravas was a villain named Duryodhana; the eldest of the Pāndavas was the virtuous Yudhisthira. Between the cousins there was much ill-feeling; and plots were

made by the Kauravas for the destruction of the Pāndava princes. To settle their quarrel, the joint estate was partitioned and Yudhisthira got Indraprastha near Delhi as his share. The triumph of Yudhisthira, and the splendour of Indraprastha made Duryodhana very unhappy and he challenged the Pāndavas to a chess-play. Yudhisthira was defeated in the game by the wily Kauravas and consequently lost his throne and kingdom and he was compelled to retire to the forest, for about 13 years, at the end of which he was to regain his lost sovereignty. On their return the Pāndavas demanded their heritage. This being refused they asked for five villages, but the Kauravas were inexorable, and as a result, when all attempts at mediation failed, the Pāndavas had to take up arms. In the war that followed almost all the Kshattriya princes of Āryāvarta fought on one side or the other. The kingdom of Pānchāla from which the Pāndavas drew their common wife Pānchāli or Draupadi, sided with the Pāndavas, and took a leading part in the war. Srikrishna, the leader of the Yādavas, regarded by the Hindus as the incarnation of God himself, took up the cause of the aggrieved party and consented to become the charioteer of Arjuna the most valiant and skilful of the Pāndavas. A great battle lasting for eighteen days was fought on the plains of Kurukshetra. The Kauravas were all slain. Yudhisthira became king of Hastināpur. But after some years, he retired with his brothers and wife into the Himalayas, and then went to heaven.

Political condition in the Epic—From the Epic we

learn that about the time of the Great War, India was divided into a large number of principalities which were ruled by the various Kshattriya tribes. Some of the tribes however like the Yādavas had no kings and were ruled by elected chiefs. Whenever any of the kings became very powerful he performed the Asvamedha ceremony or the Rājasuya. In **Asvamedha**, the intending conqueror let loose a horse with a small retinue to guard it. This passed through the dominions of various princes and those who acknowledged the superiority of the conquering king, allowed the horse to pass through their realm unmolested. If however anyone wished to dispute his supremacy, he took hold of the horse. This led to a war, success in which proved the victor's right to claim superiority. If however he was defeated, his claim fell to the ground.

In **Rajasuya,** the conquering king invited the rest of the princes to attend his court, acknowledge his paramountcy and to do him homage. All great kings performed the Asvamedha or the Rājasuya. The subordinate princes however retained their own internal independence.

Religious teaching.—The Epic is moreover a vast encyclopædia which contains the religious, moral and political teachings of the ancients. It contains parables which teach men the proper way of life or instruct them as to the way of attaining salvation. It is regarded as a great Smriti work, and preserves to Indians the high social and moral ideals of their ancestors. The Gitā which is one of best and most scientific treatises which

guide men to the true path of salvation is a chapter of the Great Epic and was composed as a dialogue between Arjuna and Sri Krishna, who is worshipped as the incarnation of God.

CHAPTER IV.—BUDDHISM AND JAINISM.

Origin of Buddhism.—In the middle of the sixth century B. C., the old simple faith of the Vedic times had disappeared, and a religion had been substituted in its place, which was full of meaningless rites and ceremonies. The Brahmins, once a self-sacrificing race, had become self-seeking and intent only upon securing to their order all the privileges they could. The people held down by the rigid rules of caste and law, were excluded from all higher religious teachings and sank deeper into a state of ignorance and superstition. This state of things was certainly intolerable. Men became pessimistic and asked for a true path of salvation. The traditional explanations satisfied none. Some afflicted with sorrow left the world and became Tāpasas and there arose various religious sects, founded by Parivrājakas or wandering teachers who aimed at teaching the true means of salvation. Of these sects some were Brahmanical and accepted the authority of the Vedas, (the followers of the six philosophical schools have been mentioned already), while others denied this authority and rejected the supremacy of the Brahmins. Of the non-Vedic sects, Buddhism and Jainism which arose in Magadha

and were preached by two Kshattriya princes are most important. The real founders of these two religions, lived in the sixth century B. C. and rejected the authority of the Brahmins and of the Vedas, denounced bloody sacrifices, and welcomed men of all castes to their religious teachings. They organised orders of monks. Of these two religions, Buddhism, preached by the great Buddha, was more important and spread over the whole of India in the 3rd century B. C. Here an account of the life of Buddha is given.

Gautama Buddha—In the days of Bimbisāra, the king of Magadha, Gautama, afterwards known as the Buddha, was born at Kapilavastu, a city on the river Rohini about 100 miles north-east of Benares. His birth is generally placed in the year 564 B. C. His father, Suddhodana, was a Kshattriya chief of the tribe of the Sākyas. From this tribe Gautama is also known as Sākya-sinha (the lion of the Sākyas) or Sākya-muni (the Sākya saint). As he was the only son of his father, Suddhodana desired that he should be brought up as a warrior prince. But Gautama shunned war and other cruel acts, and thought only of how he could find a remedy for the sufferings and sins which troubled mankind. His father, alarmed at this meditative turn of his mind, married him, when he was twenty, to a highly accomplished princess, named Yasodhārā. For ten years Gautama lived happily with his wife. At thirty a son was born to him. Thinking that this fresh tie might chain him to the vanities of the world, he left one night his royal home, his loving wife, his infant son

and his all, to seek out the means by which man could escape from the eternal evils of karma and rebirth.

On leaving his home, Gautama first went to Vaisāli, about 27 miles north of Patna, and there became the pupil of a Brahmin teacher. But not satisfied with his



teachings he repaired to Rājgir, the capital of Magadha, and placed himself under another wise Brahmin. Here too, he was disappointed. He next turned an ascetic himself, and for six years practised the severest penances and mortifications. But as these were of no use to him he gave them up. At last in despair he went

to a place near Gayā. Here, while sitting one night under a tree (the famous Bo tree of Buddha-Gaya) in deep meditation, the saving truths of man's salvation that he had been hitherto seeking in vain, were suddenly revealed to him; and he became a Buddha or the Enlightened. He was then only thirty-seven.

On attaining Buddhahood, Gautama spent the rest of his life in preaching the truth he had just discovered. Benares, Magadha, Vaisali and Kosala marked the chief scenes of his missionary labour. He not only preached his religion himself, but he sent forth his disciples to preach it to the people. The simple truths which he and his followers preached, recommended themselves to all classes of the people alike, so that not only kings and nobles, but the vulgar and the lowly, and women also, became converts to his faith. Among his royal disciples Bimbisāra and Ajātasatru of Magadha, and Prasenjit of Kosala were the most famous. Buddha died at Kushi-nagara near Fyzabad in 484 B. C. at the advanced age of eighty. He preached his religion for 43 years.

Buddhism—What it teaches—Buddhism is thus a religion propounded by Gautama Buddha to deliver mankind from the evils of Karma and re-birth. It is both a product of and a revolt against Brahmanism. (*See below.*) It is, properly speaking, more a system of discipline than a religion, for it recognises no God. It teaches that as life is more or less full of suffering and that as these sufferings are the result of a thirst for pleasure, existence and prosperity, a wise man should make it

his object to follow the path which would kill the thirst, and, therefore, end his sufferings, and bring him the eternal rest of the Nirvāna. This blessed Nirvāna is the Buddhist salvation. It is according to some a negation of existence, while according to others it is a sinless existence, "where the wicked cease from troubling and the weary are at rest." It can be attained, not by sacrifices or painful penances, but by following the "Holy Eightfold Path," of right belief, right aim, right speech, right conduct, right living, right endeavour, right recollection and right meditation. So long as this Nirvāna is not gained, man is born again and again, and reaps the fruit of his acts arising out of—Karma, done in previous births. Buddhism also commands its followers to return love for hatred, forgiveness for injuries, good for evil, and truth for falsehood.

How Buddhism is a product of and a revolt against Hinduism—Buddhism may be regarded as an offshoot of Hinduism in certain points. Thus, the Buddhists believe equally with the Hindus in the doctrine of Re-birth and of Karma. The main tenets of Buddhism in regard to these are borrowed from the contemporary Hindu philosophers. Again, both the Hindus and the Buddhists aim at final deliverance: the Hindus at Mukti, or final union with the Universal Soul; the Buddhists at Nirvāna, or the attainment of a sinless state of existence.

But at the same time Buddhism is a revolt against Hinduism; for it (1) rejects all conception of the Supreme Spirit, (2) denies the authority of the Vedas,

(3) repudiates the virtue of sacrificial rites, (4) sets aside the priesthood, (5) does away with the caste distinction within its order of Bhikshus and Bhikshunis, and (6) unlike Brahmanism, invites all to partake of its benefits.

The Buddhist Scriptures—Buddha left no writings of his own. But after his death his disciples met in a council at Rajgir, and, under the superintendence of Ajātasatru, gathered together and arranged the sayings of their Great Master. These, under the name of Tripitakas, became the Scriptures of the Buddhists. The first division, called the Sutra Pitaka, contains the discourses of Buddha; the second, the Vinaya Pitaka, contains rules and regulations for the guidance of the Bhikshus and the Bhikshunis; and the third, the Abhidharma Pitaka, contains the philosophy of Buddhism. These scriptures were subsequently revised thrice; the first time at Vaisali in 377 B. C.; the second time in the seventeenth year of Asoka's reign; and the last time by Kanishka.

Jainism :—Mahavira—Vardhamāna surnamed Mahāvira, the real founder of Jainism, was born of royal parents at Kundagrāma, (Vaisāli) the capital of a small kingdom, not far from the modern Patna. He was married when he was 20 or 21, and led the life of a householder as long as his parents were alive. After their death he retired from the world, and, for 13 years, lived the life of a homeless ascetic, visiting Rājgir, Srāvasti (near Oudh), Vaisāli, and other place in Behar, and suffering all kinds of indignities and insults at the hands of the

inhabitants. At the age of 43 he attained the highest knowledge, called Kevala, and became a Jina, a Siddha, a Buddha, a Mukta. For nearly 30 years after this attainment of Kevalship, he travelled from place to place preaching the Jaina belief and making numerous converts. He passed away at the ripe old age of 72. His body was burned. His unburnt teeth, bones and nails, were reverently retained as relics by his followers. He was a senior contemporary of the Great Buddha and died, about the year 527 B.C.

Jainism—The system of religion methodised and developed by Mahāvira is known as Jainism. Its original founder was Pārsvanāth, but it was Mahāvira who first gave it a position in the religious systems of the world, and who was its most active propagator. Jainism denies the authority of the Vedas, believes in the doctrines of the Transmigration of Souls and Karma, enjoins a tender care for animal life and observes caste and worships some of the Hindu gods. The Jain treachers lay great stess on the absolute purity of thought, conduct and knowledge which and which alone lead to Salvation. Jains believe in souls, but they differ from the Hindus and the Buddhists in many points. They show great reverence to the memory of certain holy men, called Tirthānkaras, or saints who, having conquered all worldly desires, had attained the true knowledge.

The Jains—The followers of Jainism are called Jains. Their name is derived from Jinas, the 'Conquering saints,' the Tithānkaras who acquired, by practices

of self-denial and mortification, a station superior to the gods. The Jains are divided into two sects, the Svetāmbaras (clothed in white garments) and the Digambaras (naked). Their chief holy places are at Mount Abu in Rajputana and the mountain of Pares-nāth in Hazaribagh, Bengal. Their scriptures are variously known as Angas, Sūtras, and Pūrvas.

CHAPTER V.—KINGDOMS OF KOSALA AND MAGADHA—EMPIRE OF THE NANDAS.

Beginnings of Regular History—An authentic history of India cannot be attempted before the sixth century B.C., when in connection with the history of the rise of Buddhism and Jainism, we know something of the political condition of the country. For that period, our only sources of information are the earliest Buddhist books, which give us a list of sixteen states which existed in Northern India, about the time of the rise of Buddhism. We know however very little about Southern India from these works. Of these States, Kosala, Magadha, Avanti, and Vatsa were governed by kings, while most of the rest were republican and had no kings. Of the republican tribes, the Sākyas and the Lichchavis were the most important.

The Kingdom of Kosala—The kings of Kosala and Magadha were very powerful and were connected by matrimonial ties. Bimbisāra, the king of Magadha had married the daughter of Prasenajit, the king of

Kosala. Similarly Udayana, king of Vatsa, married the daugther of the king of Ujjaini. Both the kings of Kosala and Magadha lived at the time of Buddha. After the death of Bimbisāra, a war broke out between his son Ajātasatru and the king of Kosala. Ajātasatru became victorious and married the daughter of the Kosala king. After Prasenajit's death, the throne of Kosala was occupied by his cruel and incompetent son, who massacred the Sākya tribe from which Buddha had sprung. After the death of this wretched prince Kosala sank into insignificance and was absorbed by Magadha, which by the fourth century B. C. became the paramount power in Northern India.

The Kingdom of Magadha—The first mention of Magadha as a kingdom occurs in the great epic of Mahābhārata. In that work, we find a powerful king of Magadha, named Jarāsandha, engaged in bitter hostilities with the Pāndavas, by whom he was subsequently killed. Twenty-eight kings next ruled in succession in Magadha after Jarāsandha till 600 B. C., when a new dynasty, called Sisunāga came to power. The capital of the Sisunāgas was Rājgir, situated in the hills near Gaya, and their most famous kings were Bimbisāra who had annexed the kingdom of Champa (Bhagalpur) and his son Ajātasatru, during whose reign Buddha lived and preached his religion. Tradition brands Ajātasatru as a parricide and "accuses him of having done his father to death by the agonies of starvation." Ajātasatru largely added to the extent of his kingdom, built a strong fort at Pātaliputra near the modern city of

Patna and checked the power of the Lichchavis. The Sisunāga dynasty ended in about 361 B. C.

Persian Invasion of the Punjab—Another important event of the sixth century B. C. was the Persian invasion and occupation of the Punjab, under a general named Skylax, who was sent out by king Darius of Persia. The Persian force thus sent, succeeded in conquering and annexing a large part of the Punjab to the Persian Empire. This occupied portion of the Punjab, sent an annual tribute in gold to the Persian king and Indian archers were enlisted in the Persian army and fought against the Greeks in 480 B. C.

The Empire of the Nandas—About the middle of the fourth century B. C., the Kshattriya dynasty of the Sisunāgas in Magadha was supplanted, by a dynasty founded by a scion of the earlier dynasty named Mahāpadma Nanda. The Vishnu Purana brands Mahāpadma as an avaricious person, who with his eight sons reigned in Magadha in succession from 361 to 321 B. C. Under them the kingdom rose to an imperial position, annexed some of the other states and grew to be the most extensive and most powerful in Northern India. It also held numerous princes in tributary subjection. Its capital was at first Rajgir, but subsequently it was removed to Pātaliputra, at the junction of the Ganges and the Sone. During the reign of the last Nanda, Alexander the Great invaded the Punjab and thought of overrunning the Empire of the Nandas. But the mutiny of his troops compelled him to retrace his steps back to Persia. The Nandas were very powerful

and according to the account of the Greeks they had an army of 300,000 infantry, 20,000 cavalry, 2000 chariots and 4000 elephants. They were however not very popular and were hated for their cruelty and exactions. It was perhaps for the latter reason that a great rebellion of the people occurred during the reign of the last Nanda. This rebellion, in which the celebrated Brahmin, Chānkya took the leading part, put an end to the Nanda dynasty and brought Chandragupta, the founder of the Maurya dynasty to the throne of Magadha.

CHAPTER VI.—INVASION OF ALEXANDER THE GREAT AND ACCOUNTS OF INDIA BY GREEK WRITERS.

Alexander's Invasion—Alexander the Great, king of Macedon and Greece, succeeded his father at the age of twenty-one. After subduing his father's enemies at home, he started out on a career of conquering the world. In the course of the years 334-331 B.C. he conquered Asia Minor, Syria, Egypt, and the whole of the Persian Empire, having routed the Persian monarch and his armies in three bloody battles. Becoming master of the Persian Empire he resolved on conquering India and advanced towards the Indus in 327 B.C. He crossed the Indus near Attock and received the voluntary submission of Taxilus, the ruler of the country between the Indus and the Jhelum. Other Princes also submitted willingly to him; but a powerful king Porus.

by name, "a magnificent giant, six and a half feet in height," disputed his passage of the Jhelum with a mighty force. A great battle ensued, (July, 326 B.C.) in which the Indians fought desperately. but Alexander, by a night attack turned the flank of Porus. and the Indian monarch was completely defeated and taken prisoner. Alexander, pleased with the courage of Porus, restored to him his kingdom, and then, having built two memorial cities on the scene of his victory, advanced south-east and took Sangala, near Amritsar, from the Kathæi. He next wished to conquer the powerful kingdom of Magadha ; but on reaching the banks of the Beas, his war-worn troops refused to advance any farther. Moreover, the stories of the Magadha king's might, made them loath to advance. Alexander was therefore forced to lead them back to the Jhelum. He sent part of his troops down the Jhelum and the Indus by boats to the sea, while with the remainder he himself marched along the banks. On the way he defeated the Malli and of some other powerful Indian tribes and was himself severely wounded in taking Multan. Having next built two more cities, Alexandria (the modern Uchh) and Patala (Haiderabad), he left India in 325 B. C. and reached Susa where he died in 323 B. C.

Accounts of India by Greek Writers—After the death of Alexander the Great in 323 B.C., one of his generals, Seleukos, inherited his Asiatic dominions and made war upon Chandragupta, the King of Magadha to recover the Indian conquests of Alexander, which had

been annexed by Chandragupta. He was however defeated by the Maurya king and surrendered the Indian territories to the Hindu king, whom he also gave his daughter in marriage. Seleukos sent an ambassador named Megasthenes to live at the court of Chandragupta. For five years he lived at his capital and wrote accounts of what he saw and heard during his sojourn. These accounts have been almost all lost. Fragments only of them remain in the writings of Strabo, Pliny, Arrian, Diodorus and other historians. From these writers much information may be gathered as to the state of the country, the society, government, and the religion of the people as they appeared to the Greeks in the fourth century B. C. They say that India was divided into about one hundred kingdoms, of which Magadha was by far the richest, the most extensive, and the most powerful in Northern India. Its capital, Pātaliputra, was a splendid city ten miles long and and two miles broad, protected on one side by the Ganges, and on the other by a deep ditch, and surrounded on all sides by a wooden wall. In addition to Magadha, Kalinga was a powerful country. Towards the west, Rajputana was a wild country inhabited by wild tribes, and Gujrat was a great trade centre. In the south, the Andhras ruled over a mighty empire extending from the Narmadā to the Krishnā. In the extreme south the Pāndyas were a powerful nation. Ceylon was noted for its gold, its pearl-fisheries and its elephants.

The people were divided into seven classes, namely,

Philosophers, Husbandmen, Shepherds, Artisans, Soldiers, Inspectors and the Counsellors of the king. Of these, the philosophers referred undoubtedly to the Brahmin sages and the Buddhist Sramanas. The counsellors were mostly Brahmins and the Kshattriyas, who were also the soldiers. The husbandmen, artisans, and shepherds belonged to the Vaisya caste. The inspectors were recruited from all the castes, while the rest belonged to the low caste Sudras. No one was allowed to marry out of his caste. A man could marry more than one wife. " The women were devotedly attached to their husbands, and burnt themselves as satis on the death of the husband. The moral character of the Indians was very high. No Indian was ever known to tell an untruth. They never drank wine and seldom went to law. They were good farmers, and were remarkable for simplicity and integrity. The agricultural lands belonged to the crown and the cultivators had to pay a share of the annual produce as royal tribute. Water was supplied to the agricultural lands by means of canals and a special department superintended the irrigation works of the country. The people were ingorant of writing, but being honest and upright, they managed every thing without written agreements. They employed no slaves and never practised usury.

3. The Government of the different States was under Rajas, who carried on the administration with the help of various classes of Inspectors, who watched over the conduct of the people and reported to the authorities. Justice was administered with strictness

and the King himself heard the complaints of his subjects and administered justice with the help of Brahmin councillors. All the states kept powerful armies. The army of Magadha was very powerful and highly trained and consisted of 600,000 infantry, 30,000 cavalry, 9000 war-elephants, in addition to a large number of chariots and war-vessels and boats, which guarded the rivers. The transport and supply department was highly organised. There was a special department for the treatment of sick and wounded soldiers. The administration of the army was in the hands of a board of ministers. Like Magadha, the states of Kalinga, Andhra and the Pāndyas maintained powerful armies.

The capital city of Magadha was administered by a commission of six boards each consisting of five members. These boards regulated commerce and industry, weights and measures, collected tolls and took care of foreigners living in the city. The main sources of royal revenue were the produce of lands, tributes, tax on sales, and the income from mines and monopolies.

The religion of the people consisted in the celebration of gorgeous rites and ceremonies. The worship of Vishnu and of Siva was very popular in Hindustan. There were temples of Siva, Vishnu and Indra all over the country. The river Ganges was held sacred and worshipped. There were holy men among the Brahmins and the Sramanas, who cared for nothing and pursued their austerities and devotion.

CHAPTER VII.—THE MAURYA EMPIRE—CHANDRAGUPTA AND ASOKA.

The Maurya Empire—About 321 B.C. Chandragupta established an empire in Magadha, which is known as the Maurya Empire. According to some, its name is derived from Murā, the mother of Chandragupta, while according to others, it was so called because Chandragupta was a scion of the Moriyas (Peacock) of Pippalivana. It was the third Empire in Magadha from that of the Sisunāgas. Its most famous kings were, as we shall see, Chandragupta himself and his grandson Asoka. During the reign of the latter, the Empire rose to the zenith of its power and glory, and extended not only over the whole of Northern India from sea to sea, but over a considerable portion of the Deccan also.

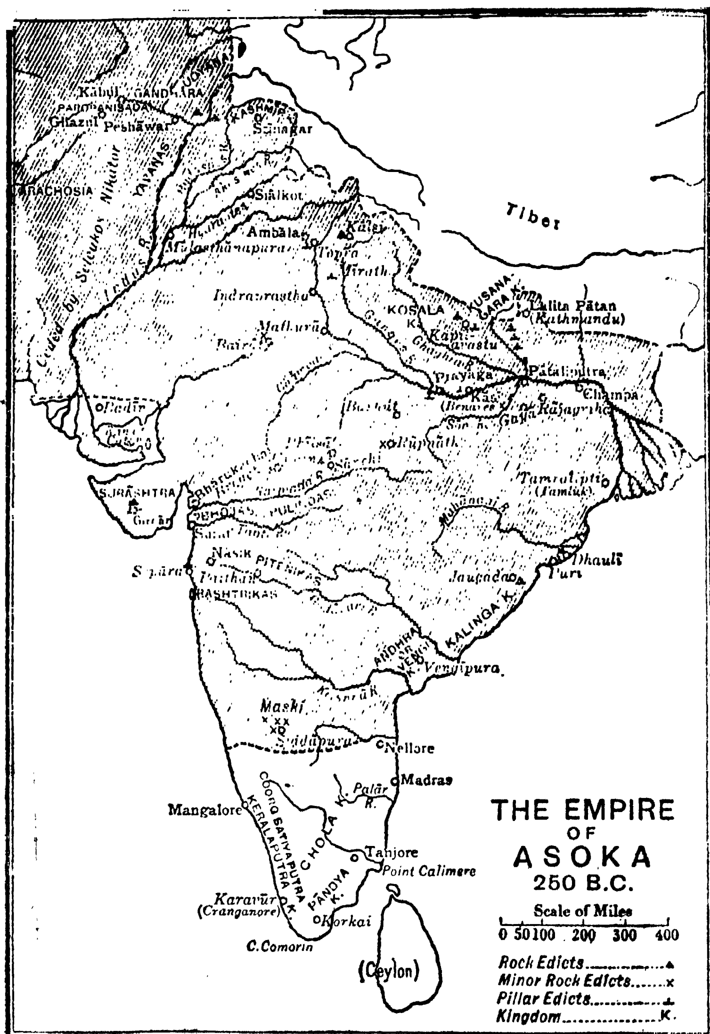
Chandragupta—Chandragupta, as stated above, was according to some accounts a scion of the Nanda family of Magadha. During the reign of the ninth Nanda, he raised a rebellion and was banished. He went to Alexander the Great, when that mighty Macedonian was in the Punjab, and lived for some time in his camp. But Alexander soon grew weary of the haughty exile, and the latter had to fly. After the retreat of Alexander, Chandragupta allied himself with a number of hill chiefs, gathered together a powerful army, and, with the help of the celebrated Brahmin Chānakya, overthrew the Nanda dynasty of Magadha and founded in its place his own famous Maurya

dynasty about 321 B. C. He was a powerful prince and soon became master of the whole of Northern India from east Behar to eastern Afghanistan. He made war upon Seleukos, who had succeeded to the eastern portion of Alexander's Asiatic conquests, and forced him to a humiliating peace, by which Seleukos relinquished the Indian conquests of Alexander to Chandragupta, in exchange for a trifling equivalent of five hundred elephants, and gave his daughter in marriage to the Indian monarch. Seleukos sent his officer Megasthenes as his ambassador to the Maurya court. This ambassador testifies to the wealth and magnificence of Chandragupta's capital, Pataliputra, and also speaks of the vastness of the resources of that monarch. Chandragupta died after a reign of 24 years, about 297 B. C. He was succeeded by his son, **Bindusara**, or Amitrāghāta who reigned till 272 B. C., when the great Asoka came to the throne.

Arthasastra—Except from the Greek accounts we know but little of the Maurya Empire. But now the discovery of the Arthashāstra, has supplemented our knowledge. This book, attibuted to Chandragupta's Prime Minister, Kautilya or Chānakya gives us a picture of the administration of the vast Maurya empire. According to the account of the book, the government was in the hands of the king, who was assisted by a Council of ministers. Under them were various departments, which looked to the protection of life and property, regulated the price of articles, freed people from unjust exactions, patronised arts and crafts, and assisted the people in times of

distress. The government employed a large number of spies to know the condition of the people. The sources of revenue were land-tax (share of produce), toll on commodities, income from mines, forests and monopolies. A large number of officials were employed to carry on the administration and the provinces were ruled by deputies or governors. The government kept in stock, half of its grain-tax for times of famine, and did everything in its power to check distress. Canals and water reservoirs were constructed and new villages were established. The police was very efficient, and the criminal law was very harsh. Roads and thorough-fares were maintained, and commerce and manufactures were patronised, the country knew little of scarcity and the administration was very efficient, though the people had but little share in it.

Asoka—Asoka, the grandson of Chandragupta and the third of the Maurya Emperors of Magadha, ascended the throne, as stated above, in 272 B. C. It is said that in his early youth, Asoka was cruel and bloodthirsty and he possessed himself of the throne by the murder of the rightful heir, his elder brother, and the wholesale massacre of the members of the royal family. The first eleven years of his reign passed without any noticeable incident. In the twelfth year of his reign, he conquered Kalinga, the strip of territory along the coast of the Bay of Bengal extending from the Mahānadi to the Godāvari, after a terrible war in which nearly a quarter of a million of men lost their lives. The horrors of this conquest so worked upon his mind, that, from the day on


THE EMPIRE
OF
ASOKA
250 B.C.
Scale of Miles
0 50 100 200 300 400
Rock Edicts
Minor Rock Edicts
Pillar Edicts
Kingdom
Kabul
Peshawar
Arachosia
Ceded by Seleukos Nikator
Yavanas
Kashmir
Srinagar
Sialkot
Ambala
Topra
Indraprastha
Mathura
Tibet
Kosala
Lalita Patan
(Kathmandu)
Kapilavastu
Pataliputra
Prayaga
Champa
Rajagriha
Gaya
Rupnath
Tamralipti
(Tamluk)
Dhauli
Puri
Jaugada
Kalinga K.
Andhra or Vengi K.
Vengipura
Nasik
Rashtrikas
Maski
Nellore
Madras
Palar R.
Mangalore
Coorg
Keralaputra
Satiyaputra
Chola K.
Tanjore
Point Calimere
Pandya K.
Karavur
(Cranganore)
Korkai
C. Comorin
(Ceylon)

which it was finished he became quite an altered man. He became repentant for his cruelty and came under the influence of some enlightened teacher (according to some, Upagupta). For the remainder of his reign, he directed all his efforts to the achievement of two objects, namely, propagation of the Dharma or the moral teaching and the advancement of the material, moral and religious welfare of his people. To secure the first object, he gave Buddhism a high place in the state of his Empire; called together a Buddhist Council, to classify and compile the Buddhist Scriptures, and despatched missionaries to preach Buddhism, in Afghanistan, Tibet, Burmah, Ceylon, Kashmir, Malabar, Mysore, and even in the Greek kingdoms of Asia Minor, Syria, Egypt, Macedon and Epirus. He founded a large number of stupas, endowed monasteries and maintained a large number of monks and preachers; he set forth the principles of true religion and the conduct of life by numerous rock-cut and pillar-cut edicts; and he erected innumerable relic-shrines to mark the spots sacred to Buddhism Lumbini Garden—"the Bethlehem of Buddhism"—where Buddha was born; Kapilavastu, the home of Buddha's childhood; Sārnāth, near Benares, the scene of Buddha's success as a preacher; Buddha-Gayā, where Buddha attained his Buddhahood; and Kushinagar, where Buddha died, were some of the holy places at which such memorials were set up.

Asoka's zeal for the welfare of his people—Asoka looked upon his subjects as his own children and he did everything in his power to improve their

condition. He dug wells, planted trees along the roads and founded hospitals for man and beast; he established schools for the education of his subjects and created a State Department to watch over their morals and family life. He forbade animal slaughter, abolished cruel sports or riotous assemblies. He convened periodical assemblies for the purpose of settling difficult points of law and rewarding merit; and he called upon his ministers to do their utmost for the people. He published Edicts throughout his Empire, enjoining on all his subjects morality and justice. These edicts are found all over India, from the borders of Afghanistan to the borders of Kalinga and Mysore. He appointed censors to enforce obedience to these moral regulations and tried his best to improve the moral and material condition of his subjects whom he loved as his own children. Asoka died after a reign of 41 years in 231 B. C., leaving a vast Empire which extended not only over the whole of Northern India, Afghanistan, and Baluchistan, but over a considerable portion of the Deccan also. "His name is honoured wherever the teachings of Buddha have spread, and is reverenced from the Volga to Japan, from Ceylon and Siam, to the border of Mongolia and Siberia."

The Teachings of the Edicts of Asoka—The Edicts of Asoka are those moral and religious teachings which the great king, under the name of Piyadasi (beloved of the gods), published throughout his Empire by causing them to be incised on rocks, pillars, and caves. They are full of a lofty spirit of tolerance and righteous-

ness and teach "Obedience to parents, kindness to children and friends; mercy towards the brute creation; indulgence to inferiors; reverence towards Brahmins and members of the Order; suppression of anger, passion, cruelty, or extravagance; generosity, tolerance and charity."—These are the noble lessons conveyed to humanity by the Edicts of Asoka.

The Sungas and the Greeks—After the death of Asoka, his dominions passed to two of his grandsons, who were followed by five other princes of the Maurya dynasty. Under these weak princes, the glory of the Empire departed and it fell an easy prey to enemies from various quarters. The Greek princes of Bactria took advantage of their weakness, invaded and wrested the western provinces from the Empire, and set up independent principalities. Some of these princes were very powerful and one of them named Menander was bold enough to advance into the heart of the empire and besiege the city of Sāketa. Small Greek kingdoms were established in the west. In the midst of these troubles the last king of the Maurya family was dethroned and murdered by his general Pushyamitra, who drove out the Greeks and became king in 184 B. C.

The Sungas or Mitras and the Kanvas.—Pushyamitra and nine of his successors ruled in Magadha and are known as the Sunga dynasty. Pushyamitra is said to have restored the Brahmanical faith and according to some he persecuted the Buddhists. In the reign of the last Sunga king, the crown was usurped by the

Brahmin minister Vāsudeva, who founded the Kānva dynasty. The Sungas and Kānvas were weak princes and succumbed to the invasion of the powerful Andhras from the south.

CHAPTER VIII.—THE ANDHRAS, PARTHIANS AND SCYTHIANS.

The Andhras—The Andhras were one of the powerful tribes of the south who in the fourth century B. C. were established in the Deccan. In the extreme south there were three other kingdoms, *e.g.* the Chera, Chola, and the Pāndya, and all these were tributary to the Mauryas under Asoka. With the decay of the Maurya power, the Andhras extended their kingdom and taking advantage of the extreme weakness of the Sungas and Kānvas, advanced northwards and having defeated them, established their empire over a large part of northern India.

The Parthians—While the great Andhras were becoming powerful, the western part of the Empire including the Punjab and a large tract of adjoining country became the exploiting ground for various nations from Bactria and Central Asia. The Greek princes of Bactria had been already mentioned. In addition to those, the Parthians invaded the Punjab and in the middle of the second century B.C. one of their chiefs annexed western Punjab to the Parthian Empire.

The Sakas—These Parthians and Greeks were in their turn defeated and ousted by the Sakas from

Scythia who were hard pressed by other nomadic Central Asian tribes called the Yeuchis. The Sakas established themselves in North-Western India and set up principalities at Taxila, Mathura, and Ujjain and established a big empire in Kathiawar. The Saka chiefs of Kathiawar or as they are called the Kshatrapas or Western Satraps were powerful princes, and waged war on the Andhras.

The Andhras or the Satavahanas—The founder of the Ardhra power was Simuka. His son Sātakarni became more powerful and performed the Asvamedha. The Andhras and the Sātavāhanas ruled for more than 400 years. There were many great kings among them. One of them was Salivāhana, immortalised in legend, another king Hāla was a great scholar and wrote many books. At first the Andhras were very powerful and their Empire extended from sea to sea. But from the first century A.D. they had to wage a bitter struggle against the Sakas, Yavanas and various other tribes. The Andhras were orthodox Hindus, but they tolerated Buddhism which was then very powerful in the south.

The Saka-Andhra Struggle—In this struggle the Andhras were at first successful and one of their kings Gautamiputra Sātakarni, destroyed the power of the Saka prince Nahapāna (126 A. D.). But in the reign of another Andhra king Pulumeyi, the Sakas under Rudradāman became powerful and wrested a large part of the Andhra dominions including Sind, Guzrat and Malwa (150 A. D.).

Rudradaman—This Saka king Rudradāman was a powerful monarch. According to one of his inscriptions he was raised to the throne by the voice of his people and ruled his subjects righteously. He married a daughter of the Andhra king and some of the Saka princes adopted Hindu manners and customs. The rising power of the Western Saka princes made the Andhras dwindle into insignificance. They ruled however in the eastern part of their dominions till the third century A.D. when their power came to an end. The Sakas remained powerful till the fourth century A.D. when their power was broken by Chandragupta II.

The Kusanas—As has been already said, the Saka chiefs of Northern India were defeated by the Yuechis the most powerful of whom were the Kusānās. They came in overwhelming numbers, conquered the Punjab and Kashmir, and established the Kusāna Empire in India. Some, however, think that long before their arrival in India, the Kusānas had an empire in Turkestan, and that by the conquest of the Punjab and Kashmir they simply extended that empire over India. One of the Kusāna kings Kadphisis I, was very powerful. His successor Kadphisis II, was a ruler of a vast Empire. But the greatest Kusāna king was perhaps Kaniska. His immediate successor was Huvishka, after whom came Vāsudeva, "the last Kushāna king who held extensive territories in India." On Vāsudeva's death the empire rapidly fell to pieces and, by the beginning of the third century A.D., dwindled into

insignificance. It was finally overthrown by the White Huns, a Mongol tribe from the steppes of Central Asia. On their coins the Kusāna kings described themselves as Devaputras, or sons of celestial beings.

Kaniska—As stated above, Kaniska was the greatest king of the Kusāna Empire. His date is not yet exactly determined but he is supposed to have ascended the throne in 78 A.D. (Mr. Vincent Smith says 120 or 125 A.D.) and made Purusapura, the modern Peshwar, the capital of his empire. He was a great conqueror who reigned over a "magnificent Empire, unequalled in extent from the time of Asoka to that of the Moguls." It is said that this Empire stretched from the Vindhyas to the Altai mountains. The Kusānas came under Indian influence and became worshippers of Hindu gods or Buddhists of the Northern School (Mahāyānists). Kaniska was a patron of Buddhism and called together the last Buddhist Council of 500 monks, which drew up three Commentaries on the three Pitakas, and settled the creed of the Northern Buddhists. At his court, flourished the great physician Charaka, as well as the great poet Asvaghosa (author of the Buddha Charita) and Nāgārjuna the reputed founder of the Mahāyāna school.

The Saka Era—Kaniska was the founder of the Saka Era. It dates from 78 A.D. the year in which Kaniska ascended the throne. Under the name of Sakābda this era is still current in India. Some say that the Saka Era dates from the accession of Sālivāhana, a king of the Andhras.

CHAPTER IX.—THE GUPTA EMPIRE.—THE HUNS —KALIDAS—HARSHAVARDHAN.

The Gupta Empire.—Very little is known about the history of Northern India, during the 1st, 2nd, and third centuries of the Christian era. Probably the country was overrun by various foreign tribes and had no paramount king. Many small principalities existed. In the beginning of the fourth century A.D., Gupta, a rebellious vassal of some Scythian king, founded a small kingdom in the Doab between the Ganges and the Jumna.

Chandra Gupta I.—The third of the Gupta dynasty, married Kumāra Devi, the daughter of the powerful Lichchhavi prince and thereby succeeded in raising his family to power and prominence. He assumed the title of king of kings, and established a new era, known as the Gupta Era in 319 A. D.

Samudra Gupta.—His son Samudra Gupta "the Indian Napoleon," was the greatest of his line. He conquered the whole of Aryavarta and most of the kingdoms of Southern India. The kings of Assam, Bengal, Nepal, Malwa and Khāndes obeyed his orders or sent him tribute, and his alliances extended from the Oxus to Ceylon. He received an embassy from Meghavarna, king of Ceylon who asked permission to build a monastery at Bodh Gaya, which request was granted. Samudra Gupta was a man of exceptional genius and ability. He was a poet, a renowned warrior and a capable and far-sighted administrator. The record of his victories was inscribed on a pillar

which is now in the fort of Allahabad. He died about 375 A. D.

Chandra Gupta II.—"He was surnamed Vikramāditya and was a great patron of learning, and according to some, he is identical with the celebrated Vikramāditya of Hindu legends, the patron of the Nine Gems. He conquered the Western Satraps and having defeated Rudra Sinha, the grandson of Rudradāman, destroyed the Saka kingdom and in honour of his victory assumed the surname of Sakari. During his reign Fa Hian, a pious Chinese Buddhist, visited India. He was succeeded by Kumara Gupta in whose reign the Pushyamitras invaded India and assailed the fortunes of the royal family, but they were repelled by the Crown Prince Skanda Gupta. On the death of Kumara Gupta, Skanda Gupta became king.

Skanda Gupta—He was a powerful king and came to the throne in 455 A.D. During his reign, the Huns made their first appearance in India, but Skanda beat them back.

The Hun invasion—After his death, Toraman, a Hun chief, wrested East Malwa from the Guptas. Toraman's son, Mihirgula, made repeated ravages into the Gupta Empire. He was finally defeated at Kahror by Narasinha Gupta and his ally Yasodharma Vikramaditya (530). Under the weight of these ravages the Gupta Empire fell to pieces.

Mihirgula—The Hun chief Mihirgula was a terrible invader who delighted in ravaging, plundering and destroying. He had no pity for the babe or the weak-

ling, no respect for age or sex. He delighted to kill, burn or destroy and according to Indian historians, his track was followed by swarms of birds and beasts of prey. For a time he established himself at Sakala, and then went to Malwa. His check at the hands of some of the Hindu princes made him seek refuge in Kashmir where he ruled for some time and signalised his accession to power by massacring Buddhist monks and destroying their Vihāras.

Yasodharma of Malwa—After the fall of the Guptas, the Empire was broken to pieces. Of the princes who next became famous, was Yasodharma of Malwa who ruled at Ujjaini as a feudatory of the Guptas of Magadha. He fought with the Huns, the strongest of the Scythian tribes, and completely defeated the famous Hun chief, Mihirgula, in the great battle of Kahror near Multan in 530 A.D. This victory gained for him the title of Sakāri and established his power over a large part of northern India. He was not only great in his conquests, but was also an ardent patron of learning. His court was the rendezvous of all the great and masterly geniuses of the period. According to some, he was the Vikramāditya and the Navaratna or Nine Gems lived at his court. The chief of these nine were Kālidasa the poet, Varāhamihīra the astronomer, Dhanvantari the physician, and Amar Sinha the author of a dictionary in verse. To Vikramāditya is ascribed an era which, under the name of the Vikrama Era (See below), is still widely current in India.

Kalidasa—The sixth century A. D. was one of the most brilliant periods in the early history of India; for, in that period lived some of the greatest poets and scholars of India. Kālidasa was one of the poets who flourished in this period. (Professor Macdonell places Kālidāsa in the beginning of the fifth century A. D.) He was the Shakespeare of India, and was the most brilliant of the so-called Nine Gems of Vikramāditya's court. We know nothing of his life, but his works are extant, among which his great epics Raghuvansa and Kumāra Sambhava, his immortal dramas Sakuntalā and Vikramorvasi, and his famous lyrics Meghaduta and Ritusanhāra, have achieved for him a name and a fame which will never perish.

The Vikrama Era—The Hindu Era Samvat, which begins in 56 B. C., is ascribed to Vikramāditya, and is called Vikrama Samvat or Vikrama Era. But this is a mistake, for Vikramāditya who is identified with the Gupta Emperor, Chandra Gupta, flourished in the sixth century A. D. Some say that the people of Malwa of which Vikramāditya was a ruler, had an old era of their own, which they reckoned from 56 B. C. This era had almost fallen into disuse. But when Vikramāditya became the supreme ruler in Northern India, he gave it a fresh start and called it Vikrama Samvat or Vikrama Era. Some, however, say that, in honour of his victory over the Huns, the people of Malwa changed their old Era into Vikrama Era.

India under the Guptas—Under the Guptas India attained great prosperity. The foreign trade of

the country expanded and many foreigners visited India. The Chinese traveller Fa Hian visited India during the reign of Emperor Chandra Gupta II.

While the Guptas were ruling, Hinduism was revived in a popular form. Devotion to the personal Deity was the central feature of this new religion. The Guptas were pious Hindus and styled themselves as Parama Bhāgavatas, or worshippers of Vishnu. Many important personages were Saivas or Sāktas. Buddhism gradually decayed. There was a great revival of Art. The Gupta kings performed Asvamedha and we have a Gupta coin bearing the figure of the sacrificial horse.

CHAPTER X—HARSAVARDHANA.

FROM THE MIDDLE OF THE SEVENTH CENTURY.

Harshavardhana.—There was no paramount sovereign in Northern India. Towards the close of the sixth century Prabhākaravardhana, the ruler of Thanesvara became powerful. His son Rājyavardhana succeeded him, but was soon put to death by a hostile king who is often identified with king Sasānka of Western Bengal. Rājyavardhana's brother Harsha, who became king, established his capital at Kanouj. He was also known as Silāditya II. The whole of Northern India from the Himalayas to the Narmadā owned his sway, and his capital was Kanouj. He was a man of great learning and an ardent patron of the learned. The famous author Bānabhatta lived at his court, and he

himself under the name of Sriharsha wrote the well-known Sanskrit drama, Ratnāvali. Hiouen Thsang, the great Chinese traveller, came to India during his reign, and found Nālandā, near Gayā, a centre of Buddhist learning, and the seat of a great university, where 10,000 pupils were lodged, fed, and taught at the public expense. But Harshavardhana is specially known to us for his charity. Every fifth year he held, in honour of Buddha, a great festival at Prayāga, at the end of which he gave away all his treasures to Brahmins and Buddhists without distinction, and himself put on the rags of a beggar. Harshavardhana reigned from 607 to 648 A. D.

Harsha, though he became the paramount king in Āryāvarta, could not extend his empire further south. His southern advance was checked by the Chālukya kings of Mahārastra.

The Chinese pilgrims.—Four famous Chinese pilgrims visited India between the years 400 and 650 A.D. Their names were Fa Hian (400 A. D.), Sung Yun (518 A. D.), Hiouen Thsang (629-648 A. D.), and Itsiang (648-659 A. D.). They have all left valuable accounts of what they saw and heard in the country, which they regarded as their Holy Land. Of these accounts, that left by Fa Hian and Hiouen Thsang is comprehensive and most interesting.

Fa Hian (399-414) came to India while Chandra Gupta II, was reigning in the Gupta Empire. He travelled through Mathurā, Kanouj, Srāvasti (the ancient capital of Kosala), Kapilavastu, Kushinagar, Pātaliputra,

Rājgira, Gayā, Benares, and Champā (near the modern Bhagalpur). According to him—

(1) The people were happy, free, and not heavily taxed. They killed no living things nor drank wine.

(2) The kings governed without corporal punishment. Criminals were fined according to circumstances.

(3) Religious persecution was unknown.

(4) There were hospitals to which the people went and received every kind of help.

(5) There existed trade connection between India and China.

Hiouen Thsang (629-648), the "prince of pilgrims," came to India when the great Harshavardhana or Silāditya II. was the paramount ruler of Northern India. His travels are described in a work entitled "Records of the Western World." He visited almost every part of India, including the extreme south. He lived for five years in the great monastery of Nālandā, and was present at one of the Buddhist festivals held by Siladitya at his capital, Kanouj.

According to his account of the administration of Silāditya and other Princes, the king had no right of forced labour. The officers were paid by assignments of land. The taxes were light. The produce of the royal lands was devoted to the expenses of the kingdom, gifts to learned men and to religious bodies. According to him, mutilation of the nose, ears, hands or feet was inflicted as the penalty of serious offences, and even for failure of filial piety, and that minor offences were visited with fines.

, As regards the poeple, they were honest, pious, tolerant, truthful and upright.

Buddhism and Brahmanism flourished side by side and that there was no religious persecution.

In his days there was the "University of Nālandā," which was a huge monastery thirty-four miles south of Patna. It was an establishment in which there were numerous lecture-rooms and halls for religious conferences. It had accommodation for 10,000 students, who came from all parts of India and received education, food, and clothing at the public expense.

His acconnt of other matters, is interesting. The Chālukyas of Mahārāshtra were proud and haughty, but honest and grateful. Education was widely diffused; learning was highly esteemed in Malwa and Magadha; benevolent institutions for the benefit of travellers, the poor and sick were established throughout Harsha's Empire; Gujrat was a kingdom of great commerce and wealth. Kalinga was depopulated and mostly covered with jungle; Pātaliputra was in ruins. Buddhism was in decay and he found many of the Buddhist shrines in ruin.

CHAPTER XI—HISTORY OF SOUTHERN INDIA.

FROM THE DOWNFALL OF THE ANDHRAS TO THE SEVENTH CENTURY A. D.

In Southern India, the Andhras were the greatest power during the centuries immediately before and after the birth of Christ. They became weak, owing to the

bitter struggle they had to wage against the Saka Satraps of Western India. Inspite of their growing weakness however, they continued to rule till the middle of the third century A. D. 236) when their power came to an end. In the fourth century A. D. about the time of the rise of the Guptas, Southern India was divided into a large number of principalities, some of which were conquered by Samudra Gupta. Among these states may be mentioned, the kingdoms of Chera, Chola, Pāndya and the principality of the Palhavas who had established themselves in the south with Conjeveram (Kānchi) as their capital. The Deccan was occupied and ruled by innumerable local princes.

Deccan under the Andhras—During the period of supremacy of the Andhras, the Deccan was in a flourishing condition. Literature and the arts were extensively cultivated and some of the Andhra kings like Sālivāhana or Hāla were great patrons of learning and composed works which remain to this day and are highly prized by scholars. As to religion, Buddhism flourished side by side with Brahmanism, and we have monuments and records of dedication of temples and monasteries by rich merchants and princes. Trade and commerce was in a flourishing condition. Hindu ships sailed from Broach, Surat, Supārā, Kalyan and other ports carrying goods to the coasts of Africa, Arabia or Persia. Great manufacturing towns and marts existed and the artisans and traders were very rich.



Andhra Coin.

The Palhavas—As to the extreme south or the Tamil country, the three states Pāndya, Chera and Chola existed from early times. In the days of Asoka they were probably tributary to him, but were rich and powerful.

By the second century A. D., the power of these principalities probably declined and a race of warriors, supposed by some to be of foreign origin, established themselves in a part of the Tamil country with Kānchi as their capital. These Palhava princes were at frequent wars with their neighbours of the south or the north.

The Tamil states—were famous for their early literature and art, and for their great maritime commerce. Many of the princes of these states kept large navies and made commercial or naval expeditions to Pegu, the Malaya Peninsula, and the islands of the Eastern Archipelago.

The Chalukyas—By the end of the sixth century A. D. a powerful dynasty of kings, the Chālukyas established their power in the Deccan with Vātāpi (Badami) as their capital. Jayasimha was the founder of this dynasty. His grandson Pulakesin II. (608-642) was a contemporary of Harshavardhana and his rival. He successfully fought against Harsha and defeated the armies of the Magadha King who could not pass beyond the Narmadā. Pulakesin's supremacy was recognized by many southern kings, and his court was visited by Hiouen Thsang who was impressed by his military power. It is said that envoys from Persia visited his court. In spite of his greatness, he was attacked by

the Palhavas from the south and was deprived of his kingdom. This check, however, was made good by his successor Vikramāditya, who restored the power and dignity of the line and reduced the Palhavas to insignificance.

CHAPTER XII.—THE RAJPUTS.

The Rajput Period—Harsha was the most powerful king of Northern India during the 7th century. So long as he lived, he managed to keep nearly the whole of Northern India under one authority. His death in 648, loosened the bonds which restrained the disruptive forces always ready to operate in India and allowed them to produce their normal result, *i. e.*, the creation of a medley of petty states with ever-varying boundaries and engaged in unceasing internecine war among themselves. It is impossible to dwell in detail upon the histories of these states and the ambitions and conquests of these princes, as, that would fill many volumes. But we cannot be far from the truth in saying that most of these new states arose in the 8th and 9th centuries under chiefs belonging to various Rajput or Kshatriya clans. This being the fact, the period between the death of Harsha and the Muhammadan conquest of Hindustan may be called the Rajput period.

Origin of the Rajputs—Who the Rajputs were, is a mystery. They themselves claim that they are true Kshatriyas, descended from the ancient Solar and Lunar races of Ayodhyā and Hastināpur. Some

European scholars think that they were descended from the Scythians who settled in the north-west of India during the first five hundred years after Christ. The truth, however, seems to be that some of the Rajput tribes were of the old Kshatriya race, while the rest had come either purely from the Scythians or from a mixture of Scythians and Kshatriyas. But whatever this may be, it is certain that the Rajputs were a brave and noble race, fond of fighting and exhibiting a proud and martial spirit wherever they settled. They were Hindus of Hindus, and everywhere favoured the Hindu religion. They gradually spread themselves over the whole of India, and under different tribes, took possession of the whole of western and north-western India together with a great part of the Deccan. Of the states which rose to importance in Northern India after the death of Harsha, the kingdoms of Kashmir, Lahore, Pānchāla or Kanouj, Bengal, the Chandella state of Jejakabhukti (now Bundelkhand), Chedi, Delhi, Ajmir, and Malwa, are worth mentioning.

The Kingdom of Kashmir—It remained independent and practically isolated from the rest of Northern India under various local dynasties. Some of its kings were tyrannical and oppressive. They plundered temples, murdered the people and ruled absolutely. About the time of Mahmud's invasions it was ruled by an unscrupulous queen Diddā. It was invaded by Mahmud, but retained its independence under Hindu kings till the middle of the 14th century.

The Kingdom of Lahore—It was under a dynasty of

Scythian princes, whose power was usurped by a line of Brahmin Kings who had to fight bitterly against the invasions of Sabuktagin and his successor, Mahmud of Gahzni. This kingdom included a large part of Eastern Afghanistan and a large part of the Punjab. In 1021 nearly the whole of this kingdom was annexed by Mahmud.

The Kingdom of Panchala or Kanouj—It was usurped after Harsha's death, by Arjuna, one of his ministers. The usurper was suppressed about 650 A.D. After that date the history of Panchala till the beginning of the 8th century is unknown. During the early part of the 8th century Kanouj was ruled by one named Harachandra. His successors ruled Kanouj till 810 when it was conquered by Nāgabhatta, the ambitious king of the Gurjara-Pratihāra kingdom of Rajputana who fought against the Arabs of Sind and founded an Empire. The most important king of this line was Mihirabhoja who enjoyed a long reign (840—83), and whose dominions may be called an 'empire' without exaggeration. The two successors of Bhoja, Mahendrapāla and Mahipāla preserved the Empire, but later on in the 10th cen. A.D., the Pratihāra Empire declined and was split up into a number of small states. Mahmud defeated Rājyapal and invaded Kanoūj in 1017. In 1090 Kanouj passed into the hands of Chandradeva, a Gharwar or Rathor Rajput. Of the successors of Chandradeva the names of Govinda Chandra and Jaychand are worth mentioning. In 1194 Kanouj was conquered by the Muhammadans.

The Kingdom of Sambhar, Ajmir and Delhi—We know from inscriptions that a long line of Rajput kings belonging to the Chauhan clan governed the principality of Sambhar in Rajputana to which Ajmir was attached. Only two of these chiefs demand notice. Vigraharāja (Visāldeva) in the middle of the 12th century extended his ancestral dominions and conquered Delhi from the Tomaras. As an historical city Delhi dates from the middle of the 11th century. The successor of Visāldeva was Prithvirāja who ruled over Delhi, Ajmir and Sambhar. He was defeated and killed by the Muhammadans in 1193 and his kingdom was conquered by the Ghori.

The Kingdom of Jejakabhukti (Bundelkhand)—Another important kingdom was that of the Chandelas of Jejakabhukti (now Bundelkhand). The Chandelas first came into notice early in the 9th century when Nannuka Chandela became lord of southern Jejakabhukti. In the first half of the 10th century the Chandelas became independent. The most important Chandela kings were Dhanga and Ganda who joined the confederacy of Hindu princes organised by Anangapal, son of Jaypal against Mahmud (999—1025). The last Chandela king was Parmal, whose reign was memorable for his defeat by Prithvirāja Chauhan and for the capture of Kalanjar by Kutbuddin Ibak in 1203.

The Kingdom of Malwa—was ruled by the Pramāra dynasty which was founded by a chief named Upendra early in the 9th century. It lasted for about 400 years. The 7th King, Munja was famous for his learning and eloquence. He was defeated and killed by the Chālukya

king Yailla II. The famous Bhoja was the nephew of Munja. He ruled over Dhārā which was in those days the capital of Malwa. In 1010 Bhoja was defeated and killed by the combined forces of the Kings of Guzerat and Chedi and the glory of his house departed. But his successors continued to rule as local Rajas till the 13th century.

The kingdom of Bengal and Bihar—Harsha had some control over Bengal. After his death local Rajas became prominent but no particulars of the history of Bengal after Harsha are known for nearly a century. Early in the 8th century a chieftain named Gopāla became King of Bengal and Bihar. Dharmapāla, Devapāla, and Mahipāla were the most well known of his successors who extended their sway over Bengal. According to an old Sanskrit work, Rāmapāla was the last powerful Pāla King who ruled over Bengal during the latter part of the 11th and early part of the 12th century. The last Pāla King was Govindapāla who was on the throne of Bihar in 1175 A.D.

Vijaya Sena was the founder of the rival Sena dynasty in Bengal (1060 A. D.). Laksman Sena was the last Sena King of Bengal. The Pālas and Senas were swept away by the torrent of Muhammadan invasion during the 12th and the 13th centuries A. D.

SOUTHERN INDIA.

Southern India was likewise broken up and became the scene of constant struggle among princes of various dynasties. In the Deccan a struggle went on between the

Chālukyas and their rivals, the Palhavas. This struggle continued for a century, and both the parties became exhausted.

About this time the Rāstrakutas became the more serious rivals of the Chālukyas whose empire passed away into their hands.

The Rastrakutas—For a time the Rāstrakutas remained powerful but after two centuries they in their turn were defeated by Tailapa, the Chālukya chief, who again re-established a Chālukya Empire with Kalyan as its capital (973). The Rāstrakuta princes were renowned for their power and wealth. King Amoghavarsa, who reigned for sixty years during the ninth century, was regarded as the premier prince of India. The Muhammadan travellers speak highly of the Rāstrakuta Princes. They fought the Gurjara-Pratihāras and even captured Kanouj in 916. In the middle of the 12th century, the Chālukyas again lost their authority, which was usurped by a branch of the Chedis, under Vijjala the Kalachuri. After a temporary restoration they were finally overthrown by the Yādavas (1190), whose various branches established themselves in the Deccan and set up kingdoms with capitals at Devagiri (Daulatavad) and at Dwārasamudra. The Southern Yādava kingdom under the Hoysalas of Dwārasamudra was powerful at first, but the Yādavas of Devagiri became more powerful and retained there Empire till the days of Alauddin in the 13th century A. D. In addition to these there were in the Deccan, the Kingdom of Warangal in the Telingana country, and the Kingdom of Orissa

founded by Chola Gandadeva who became powerful in the 12th century and established the Ganga dynasty which lasted till the end of the 13th century.

In the extreme south, the kingdoms of Chera (Kerala), Chola, Palhava and Pāndya retained their existence for a long time, though gradually, the Cheras and Pāndyas sank into insignificance. The Palhavas remained powerful for a long time and fought constantly against their neighbours of the north, the Chālukyas of the Deccan, but their power declined from the middle of the 8th century. The Cholas who asserted themselves from the beginning of the 10th century, became the greatest power in the south. They put an end to the Palhava supremacy, and their King Rājarāja the Great became the Lord Paramount of the south after conquering the Cheras, the Pāndyas, and the Chālukyas of the Deccan. He had a powerful navy and with the help of it he conquered the Maldives, Laccadives and the island of Ceylon. He built the magnificent Siva temple at Tanjore. Under his son and successor Rājendra Chola Deva I. the Chola fleet crossed the Bay of Bengal and conquered the kingdom of Pegu and the Nicobar and Andaman islands. He and some of his successors carried on war against the northern princes. Towards the end of the 13th century the Chola power declined and the princes sank into insignificance.

Religion Art and Literature in Southern India— In very early times both Buddhism and Jainism had made great progress in Southern India. The Buddhists who had many monasteries and caves gradually declined

in power and number, but Jainism remained very powerful for a long time and was favoured by some of the Rāstrakuta princes, and successfully displaced Buddhism in many quarters. Gradually, the popular forms of Hinduism became powerful and about the close of the 12th century, Vira Vāsava founded the religion of the Lingayets, a sect of militant Saivas, who did much to destroy the influence of the Jainas and Buddhists. Saivism was also patronised by the Chola kings and some of the Palhavas, who built magnificent temples to that God. In the 12th century Rāmānuja the vaisnava reformer preached his faith and converted some of the South Indian princes.

Art flourished. The magnificent cave-paintings of Ajantā, and the beautiful rock-temples of Kailāsa at Ellorā testify to the development of art, not to speak of the numerous Siva and Vishnu temples of the south.

Literature. Sanskrit literature was also patronised by many of the South Indian princes. King Vikramānka Chālukya (1076—1126) was a cultured prince and maintained learned men at his court. Vignānesvara the author of the Mitāksarā lived at his court. At the court of the Yādavas of Devagiri lived Hemādri, a great writer on Hindu law and religion.

CHAPTER XIII.—HINDU CIVILIZATION ON THE EVE OF THE NATIONAL DOWNFALL AND THE ESTABLISHMENT OF THE MOSLEMS IN INDIA.

In some of the previous chapters we have given pictures of Hindu social and political life as derived from the accounts of Greek, Chinese and foreign travellers. Before we pass on to narrate the history of India under the various Mussalman dynasties, we must give an account of Hindu civilisation and its gradual development from the end of the Vedic period to the time of the establishment of the Mussalman supremacy which put an end to its indigenous development.

Society—In society, the caste system existed practically throughout the whole of the period. Some of the non-Brahmanical preachers like Buddha inveighed against the evils of the caste system and preached the equality of all men, but inspite of these, the great mass of the people, Hindu as well as Buddhist, retained caste. Caste, however, was not so rigid in earlier days, as it is now, and we have innumerable instances of men of upper castes marrying the daughters of lower castes in addition to some instances of martial intercourse of Hindus with foreigners. This want of rigidity enabled the Hindus to absorb various foreign elements in them, and some of the Greeks, Sakas and Huns became Hinduised and found place in Aryan society. Some other foreign tribes were admitted into the fold of Hindu society and thus added to its number and strength.

Of the various castes, the Brahmin retained his supremacy and highest position, the three other castes retaining their old position and order. In addition to the four castes, numerous sub-castes and mixed castes arose, owing either to the intermarriage of men of different castes, or to sections of the same caste following different occupations, which became hereditary. Moreover, many of the aboriginal races were Hinduised and began to follow Hindu manners and custom and their descendants gradually became good Hindus.

Women were always held in great respect. They were educated and were allowed a certain amount of freedom. In royal families, princesses were at liberty to choose their husbands from amidst a galaxy of invited princes, following the old custom of Svayamvara. There was no bar to female succession in Hindu states, and we have instances of Hindu queens acting as regents or ruling kingdoms on the lapse of male heirs. Widow-marriage was tolerated for a long time, until it was prohibited, on account of the teachings of various religious reformers, and later on, owing to the opposition of the Brahman law-givers. Sati, that is, voluntary burning of a widow on the funeral pyre of her dead husband, was occasionally practised though it was never compulsory.

Religion—In religion, great changes were introduced during this period. Buddhism which had become very powerful owing to the patronage of Emperor Asoka, began to decay on account of various causes. The high moral teachings of Buddha failed to impress upon the

minds of the masses, whose great difficulty was that they lacked some tangible object of adoration and worship. Consequently, they began to fall from the true path of Buddhism and in the early centuries of the Christian era, the Buddha himself was worshipped as a god while his real teachings were forgotten. The influence of the Mahāyāna cult, which was largely affected by Tantraism, further, debased the ideals of true Buddhism. At the same time, Hinduism or Brahmanism was revived under a popular form. The idea of a Personal God was introduced and the excellence of Bhakti or devotion constantly inculcated upon. The worship of the Trimurti or the Hindu Triad of Brahmā (Creator), Vishnu, and Siva (Destroyer), in addition to that of the Goddess or Sakti, the active female counterpart of the inactive spirit, became the order of the day. With the exception of a few ceremonies, most of the Vedic rites were discarded. Numerous legends, parables and stories about the gods and goddesses were invented and were codified in the Purānas and Tantras. With such a form of religion, came in a fervour for building images and temples and within a few centuries India was covered with a large number of temples and shrines which attracted votaries and pilgrims from far and near and made the faith attractive to the people.

While Hinduism thus gained in strength, Buddhism decayed, and the number of its followers became fewer every day. By the middle of this period (4th, 5th, 6th centuries) its decaying influence was visible to all. The Buddhist pilgrims who came from outside, lamented the

devastation of the great centres of their religion and it was singularly unfortunate that no great teacher appeared to fight for the cause of Jainism and Buddhism.

Inspite of this however, there was no religious animosity in the country and many kings like Harsha showed equal respect to both the religions. In the 7th and 8th centuries, two great champions of Hinduism arose and fought hard for that religion. The first of them was Kumārila Bhatta, a native of Bihar, who travelled throughout India, openly combated Buddhism and gained many adherents for Hinduism. Next came the illustrious Sankarāchāryya who was born in Malabar in 788 A. D. At an early age he mastered the whole of the Hindu scriptures and having written commentaries on the Gītā, and the Upanishads, began to preach the Vedānta doctrine of Advaita-vāda, and re-organised the Hindu order of Sanyāsis. Having completed the religious conquest of India and establishing innumerable mathas throughout the country he died at the early age of 32 (820 A. D.).

After Sankara, who tried to preach the true philosophic religion, came various preachers or reformers. Some of these extolled the worship of Siva, while others espoused the cause of the worship of Vishnu. Of the Vishnuvite teachers, Rāmānuja, who was a Brahmin of Southern India, flourished in the 12th century. Through the preachings of these men, Vaishnavism became very popular and predominant in India, about the time of the Mussulman conquest. In South India, in addition to the Saivas and Vaisnavas, the Lingayets

became powerful. In Bengal and Eastern India, the Trantric form of Buddhism and Hinduism lingered for a long time and the Mussalman conquest of Bihar and Bengal put an end to Buddhist influence in these parts.

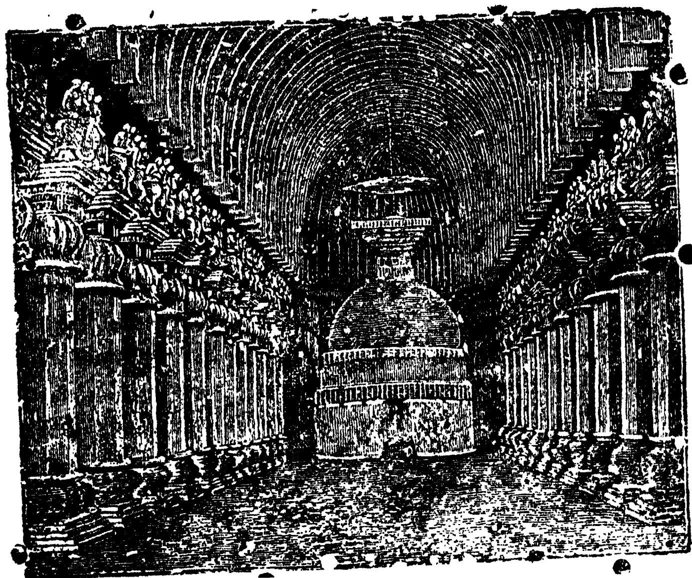
Government and Justice—The history of the rise and fall of kingdoms and of various dynasties has already been narrated. The administration of these states was carried on liberal principles. Most of the kings were assisted by able ministers and had councils of advisers consisting of some learned Brahmins and high officers of state. In villages, the villagers practically governed themselves. In towns, municipalities and guilds arose, and managed their own affairs. In times of distress, the governments did much for the people. They distributed corn and money, remitted taxes, and granted loans on small interest. Judicial administration was in the hands of learned Brahmins and there were courts of justice in sub-divisional headquarters. During the trial, judges were assisted by learned assessors. The highest court of appeal lay in the capital and the final appeal lay before the king. Judicial torture was not unknown, but it was hardly practised. Punishments were light and death-sentences were hardly inflicted except in cases of repeated treason or cruel murders. The laws, in spite of some defects were well developed and just. Jails and lock-ups existed and there the treatment of prisoners was rather mild.

Army—Each state had an army which was under

a commander-in-chief. The army was composed of mercineries and included elephants, chariots, horses and foot. The laws of war were humane and the common people suffered little from the wars. Towards the close of the Hindu period, fire-arms came to be known. Imperial sovereigns and kings of the sea-side provinces had also very strong navies which greatly helped sea-trade and colonisation of the Indians. The Cheras, the Pāndyas and later on the Cholas had powerful navies with which they extended their commerce and conquests.

Architecture and Fine Arts—Of the earliest Indian architecture we know very little, and it is only with the reign of Emperor Asoka who was a great patron of Buddhism, that we have interesting specimens of Indian Buddhist architecture. Of the architectural remains of the period, we have (1) Stupas or mounds raised on sacred spots over the relics of Buddha or of Sramanas at Sārnath, Sānchi, Gayā and some other places; (2) Vihāras or monasteries excavated in rocks which have large halls in the centre and solitary cells for single Bhikhus, at Ajanta, Karli, Nasik and in the Udaygiri hills of Orissa; (3) Stambhas or highly polished stone pillars with carved images or pillar capitals bearing inscriptions conveying to his subjects the leading doctrines of Buddhism which Asoka adopted. The lion capital at Sārnath evokes the admiration of European architects. In the next period, arose the fine Gāndhāra architectural school, many of the products of which still survive and are remarkable

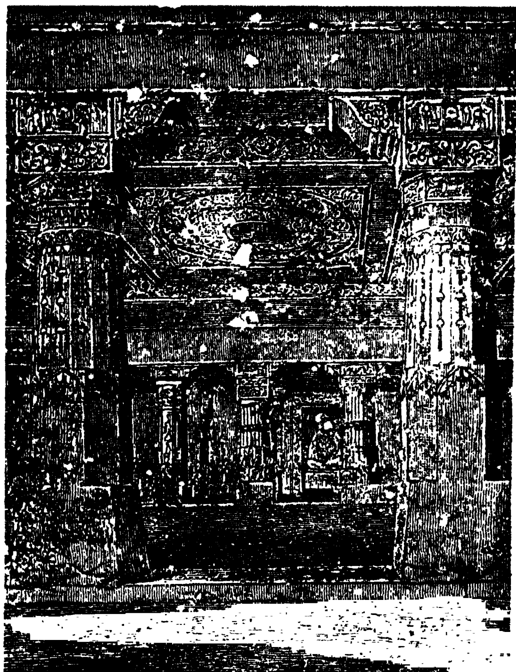
for fineness and beauty. The excellence of the Gāndhāra sculpture is supposed to be due to the influence of Greek art on that of India. During the age of the Brahmanical revival, many temples and fine buildings were erected and the architecture of the Gupta period was characterised by new forms and designs and



Karli

was highly ornamented. From the fifth century onwards, innumerable temples of peculiar designs and huge size were built in Orissa and of these, the temples of Bhubanesvar and of Jagannath at Puri are worthy of mention, the last named being 192 feet high. In Southern India, fine temples were erected and caves were

excavated. The temples at Mādurā, the Kailāsa temple at Ellora and edifices at Srirangam and Rameswaram



Ajanta

prove the striking originality of the Hindus in the arts of sculpture and painting.

Literature and Science—Indian literature was greatly developed during the period. The Brahmanical authors mostly wrote in Sanskrit, while the early Buddhists and Jains used the vernaculars. The bulk of Pali literature consists of Buddhist works on religion and philo-

sophy; while Sanskrit literature is rich in all its branches. Of Sanskrit poets, may be mentioned the names of Kālidāsa, the author of *Raghuvamsa* and *Meghaduta*; Bhārabi, the author of *Kirātājunyam*; Māgha, the author of *Sisupāla-badha*; and of Bhartrihari and others. Kālidāsa was also a dramatist and his *Sakuntalā* is highly appreciated by the scholars of all nations. Of other dramatists, Sūdraka, the author of *Mrichakatikā*, Bhababhuti, the author of *Uttara Rāma-charita* and *Mālati Mādhaba* and Visakhādatta, the author of *Mudrārākshasa* may be mentioned. In the 6th century A.D. Bānabhatta composed his *Harsha Charita* and *Kādamvari*, while Subandhu wrote his celebrated romance of *Vāsavadattā*. In addition to these, innumerable authors contributed to the development of Grammar and Rhetoric. In the 12th century A.D. Jayadeva composed his beautiful lyric of *Gitagovinda* and the poet Kalhan wrote his *Rājatarangini*, the history of Kashmir.

In science, the Hindus made remarkable progress. In Arithmetic, the decimal system of notation was invented by them and this was borrowed by the other nations. Their knowledge of Algeba and Geometry was considerably high. In Astronomy, Bhāskarāchāryya, the author of the *Siddhānta Siromani* went so far as to prove the roundness of the earth and the force of gravitation. Of other astronomers may be mentioned the names of Brahmagupta and Barāhamihir, the author of *Suryyasiddhānta*, and of Āryabhatta. In Medicine too, their progress was very great and not only were they

acquainted with the treatment of the diseases of men and animals but erected and established hospitals for their refuge. Anatomical knowledge and Surgery were very highly developed and in addition to the *Samhitās* of Charaka and Susruta innumerable treatises were composed on Medicine, Midwifery, Alchemy and various other allied branches.

Education—The arts and sciences were cultivated with zeal and these were patronized by kings. Not to speak of Buddhist Viharas, and Hindu Mathas, there existed Universities like Nālandā and Vikramasilā. In the former, 10,000 students were maintained by the king. Students from Central Asia, China and other distant places came and studied here.

Industry, Commerce and Colonisation—The economic prosperity of India throughout the whole of this period was indeed very great. And though occasionally foreign invasions ravaged portions of the country, these could not permanently destroy the industrial and commercial activity of the Indian people. Trade relations existed between India and the other countries of the ancient world in very early times. From the 4th century B.C. active commercial intercourse was established with the Greek and Roman world, China and the Eastern Archipelago. In those days, Hindu merchants carried in their own ships, the manufactured products of India, to foreign lands and established commercial settlements on the coasts of Africa and Arabia. This spirit of adventure, led them to move eastward and establish colonies in Pegu, the Malaya Peninsula and

in the islands of Java and Bali. In the 4th century A.D. the Chinese Traveller Fa-hian returned to his native country on board a Hindu vessel which carried hundreds of passengers in addition to merchandise. On his way, he had to stop at Java which was then a prosperous Hindu colony.

Of Indian manufactures, the fine cotton, silk and muslin cloth of Bengal and other places, manufactured steel products and sugar were highly prized in the western markets. In addition to these, India exported various kinds of spices, ivory, grains and seeds, pearls, and precious stones to the western market. Most of the Indian merchants were very rich. The artizans who had their own guilds, were in a prosperous condition, while the labourers were free from molestation.

Colonization and Extension of Indian Culture— In those days, Indians were not averse to sea-voyages or going to places outside India. Indian colonies and settlements existed on the coast of Africa, Malaya Peninsula, and in the Eastern Archipelago. Hindu Princes established themselves in the whole of the Trans-gangetic Peninsula and these Hindu kingdoms existed till the 13th century A.D. when they were overrun by the Chinese. Hinduism was supplanted in many places by Buddhism and ultimately this paved the way for final downfall. In Cambodia and in other places, we have still the ruins of Hindu and Buddhist temples. The remains of Angkor Vat speak of their past greatness. Similarly, Java remained a Hindu province, till it was overrun by the Mussalmans. The

Javanese literature shows the influence of Hindu culture. In the Island of Vali, the people are still Hindus. The Buddhist temple of Boro-Budder shows the artistic excellence of the Javanese Indians.

Apart from these, the cultural activity of the Indians was unbounded. The Chinese, learned many things from the Indians and Buddha is still worshipped in China, Korea, Siam, and China. In Central Asia, Khotan remained for a long time a stronghold of Indian culture.

The early Arabs learnt many things from the Hindus. Under liberal Emperors like Harun-Al-Raschid and others, many Hindu works on Mathematics, Astronomy and Medicine, were translated into Arabic. Hindu fables were translated into other languages. From the Arabs again the Europeans received these things. The world thus owes much to the genius and culture of the Indians.

Al-beruni's Account—Perhaps, the best testimony to the intellectual excellence of the Hindus of this time is that left by Alberuni, a Mussalman scholar who visited India at time of Mahmud. He spent a long time in India, learned the Sanskrit language, and left a fine account of Indian culture, manners and customs. He studied Hindu Philosophy, Mathematics and the other sciences and paid a high compliment to the intellectual advancement of the Indians.

III. THE MUHAMMADAN PERIOD.

CHAPTER I—MUHAMMADAN CONQUEST OF SIND AND THE PUNJAB—MAHMUD OF GHAZNI.

Muhammad—Muhummad, the founder of Islam or Muhammadanism, was born at Mecca in Arabia in 570 A.D. He lost his parents when a child and was brought up by his uncle. He was shocked by the low social and religious condition of his countrymen—the Arabs, who were at this time sunk in gross idolatry, superstition and vice. Poor as he was, he took service under Khādija a rich widow of his tribe. He was however of a contemplative turn of mind and often retired from his home to the distant Mount Hira where he used to give himself up in meditation about the nature of God and the means of rescuing men from the evils of the world. At the age of forty, he declared himself a prophet of God, and announced that he was commissioned by the Great Almighty to root out idolatry and restore His true worship. But meeting with much persecution at Mecca, he fled with a few friends to Medina. This flight or *Hijri* which took place in 622, became the Muhammadan Era. At Medina, he was well received by the people and soon gathered a large number of followers around him. With their help he gradually converted the whole of Arabia to his faith. "There is no God but God and Muhammad is His Prophet" was the grand formula of his faith. He died in 632.

Muhammad's death however, did not destroy the noble spirit and high enthusiasm which he had infused into the minds of his followers. They elected one of his earliest and favourite converts to leadership and under the guidance of this man they began to preach the Islamic faith throughout the world. This leader, as well as his successors, known as the Khalifa, became the commander of the "faithful." Under the leadership of these Khalifas, the Arabs became invincible. Before their noble zeal and courage, the opposition of powerful princes and of nations vanished. Persia, Asia Minor, and North Africa were conquered and the Khalifas became the spiritual and temporal head of a vast country, which by the middle of the 8th century extended from the banks of the Indus to the Atlantic.

Gradually, the Arabs turned their eyes towards the East, and after conquering Persia, they overran Central Asia, Afghanistan and other countries where they preached their faith.

Muhammadan Conquest of Sind—In the eightieth year after the death of Muhammad, that is, in the year 711 A. D., the Muhammadans made their first regular invasion of India. Prior to that some, raiding expeditions had been led into Sind. But, this attack was made under Muhammad, son of Kasim, an Arab Mussalman of great fame, and was directed against the kingdom of Sind. Its cause was the refusal by Dahir, the Hindu ruler of Sind, to make good the loss which an Arab ship had suffered at the hand of pirates off the seaport of Dewal. Muhammad advanced with a large army, and,

after reducing many towns, met Dahir in a great battle at Alor, the capital of Sind. In this battle, Dahir was slain. His brave widow held the town for sometime, but when provisions ran short, she and the Rajput women flung themselves upon a huge pyre and perished in its flames, while the men rushed upon the invaders and fell fighting sword in hand. After this, Muhammad took Alor and gradually conquered the whole of Sind. But the Mussalmans could not keep the country in their possession for long. In 750 A. D. the Rajputs rose and expelled the Muhammadan governor of Sind. But it was not till 828 that the Hindus regained full possession of Sind. Nearly two centuries afterwards, it was again conquered by the Muhammadans under the celebrated Mahmud of Ghazni in 1010.

The Kingdom of Ghazni—About two hundred and fifty years after the Arab conquest of Sind, a Turki slave, named Alptigin, founded an independent kingdom at Ghazni in Afghanistan. He reigned there with great vigour till his death in 977, when his slave and son-in-law Sabuktigin stepped into the vacant throne. This Sabuktigin was the second Muhammadan invader of India. The establishment of the Turks on Indian border made the Hindus uneasy, and Jayapāla, the King of Lahore invaded the Turki kingdom with a large army. He crossed the frontier, but a storm compelled him to return and he had to purchase peace on condition of paying a large sum. On his return however, he refused to comply with the terms of his agreement and thereupon Sabuktigin invaded his

territories (985). He took Peshawar and kept a strong garrison there. Jayapāla tried to save his country by raising a large army but he was utterly routed and forced to submit. Sabuktigin died in 997. His son was the renowned Sultan Mahmud of Ghazni.

Mahmud of Ghazni—Mahmud ascended the throne of Ghazni in 999 A. D. He was the third Muhammadan invader of India. He invaded India seventeen times, and of these seventeen expeditions twelve are famous. In 1001, he led his first expedition into India. Near Peshawar he defeated and captured Jayapāla, his father's old enemy but released him on promise of an annual tribute. Jayapāla twice conquered by the Moslems considered himself unworthy of reigning. He made over his kingdom to his son Anangapâla, mounted a funeral pyre and perished in its flames. Mahmud's second expedition occurred in 1004, when he defeated the Raja of Bhatinda, who had withheld tribute. In his third expedition in 1005, he reduced his Afghan Governor of Multan who, at the instigation of Anangapāla had rebelled against his master. But, his fourth expedition was one of his greatest invasions of India. It was directed against Anangapāla in 1008. The latter collected a large army and summoned to his aid all the powerful princes of Northern India. But, notwithstanding this he suffered a terrible defeat at Mahmud's hands, and his great army was almost annihilated. Mahmud could have conquered the whole of Hindustan after this, but he contented himself with the plunder of the rich shrine of Nagarkot and returned to Ghazni. In his

fifth expedition in 1010, he took Multan and brought the faithless Afghan chief of the place prisoner to Ghazni. His sixth expedition was against the holy city of Thanesvar which he plundered and from which he carried away an immense number of captives to Ghazni. His seventh and eighth expeditions were unsuccessful raids into Kashmir. In 1017, Mahmud led his ninth expedition against the distant city of Kanouj. The King Rājyapal threw himself on Mahmud's mercy, and he spared the city. But, he turned to Mathurā, which was given up for twenty days to plunder. In his tenth expedition, he ravaged the dominion of the King of Kalinjar, who had slain Rājyapal of Kanouj for having submitted to Mahmud. He then defeated Jayapāla II. of Lahore and took possession of the Punjab in 1021. (This occupation of the Punjab, the only result of Mahmud's 17 expeditions laid the foundation of Moslem rule in India.) His eleventh expedition, which occurred in 1023, was also directed against the King of Kalinger, who had to submit to Mahmud. The twelfth expedition of Mahmud was by far the most famous of all his Indian expeditions. It was led against the temple of Somnath in Gujrat. This temple which was dedicated to Siva was reputed to be one of the wealthiest and holiest in all India and the story of its immense wealth roused Mahmud's avarice. His fanaticism moreover, impelled him to attack. Actuated by this he swore that he would destroy Somnath. The place was a thousand miles from Ghazni, and the way lay through the sands of the burning desert of Sind. But not at all

daunted by these obstacles, Mahmud reached Somnath in safety in 1024. He found the shrine very strongly fortified. The cowardly Hindu Prince of that place fled, but the priests and the garrison of the place fought with desperate valour. But no valour was of any avail against the dashing charge of Mahmud's numerous veterans. After three days the place fell. Mahmud entered the temple, broke with his own hand the huge idol, and carried away a vast booty, together with the sandal-wood gates of the temple to Ghazni.

Mahmud died in 1030 He was not only a great conqueror and a successful administrator, but a liberal patron of art and letters. His fanaticism and avarice was insatiable. It is doubtful whether avarice rather than religion had not led him to invade India. Yet cruelty formed no part of his character, and we find no wholesale massacres disgracing the annals of his Indian expeditions. His court was the resort of poets and eminent men of letters. The enlighted mathematician and scholar Al-beruni, author of an work on India, and Ferdusi, the great Persian poet, author of the immortal epic Shah Namah lived at his court.

The Muhammadan Conquest of the Punjab—As already stated, the conquest of the Punjab by Mahmud was the only lasting result of his expeditions. It took place in 1021 when Mahmud defeated Jayapāla II., king of Lahore, deposed him for his constant rebellions, annexed the Punjab and placed it under a Muhammadan governor. From this time, Punjab remained in the

hands of the Mussalmans and this paved the way for the foundation of Moslem power in India.

Fall of the Kingdom of Ghazni—After the death of Sultan Mahmud, his successors continued to reign at Ghazni for about a hundred and twenty years. In course of time they became weak and in 1152 Behram, one of these weak rulers was driven out of Ghazni by Alauddin of Ghor, a hilly territory near Kandahar. Ghazni was completely destroyed, and Behram retreated to Lahore where he and two of his descendants reigned till 1186, when the Ghaznavi dynasty was finally extinguished by Muhammad Ghori, the renowned Sultan of Ghor.

CHAPTER II.—THE PATHAN DYNASTIES.

The Pathans—Who they were—With the rise of the Ghori princes, a new phase in the struggle between the Hindus and the Mussalmans opened. Unlike the successors of Mahmud, the Ghori princes did not remain satisfied with the Punjab, but cast wistful eyes on the plain of Hindustan. Under them, the foundation of the Moslem empire was laid. The various Mussalman dynasties ruling in India are divided into Pathans and the Moguls.

The Pathan Dynasties—The Pathans are supposed to have been Afghans, though many of the early Mussalman rulers were Turks. Their rule in India lasted for upwards of 330 years and ended with Ibraham Lodi. But, before we give an account of these dynasties we

must say something of Muhammad Ghori himself, the founder of the Pathan rule in India.

Muhammad Ghori—As already stated, Muhammad Ghori was a Prince of Ghor. He was joint Sultan of Ghor with his more peaceful brother Ghias-ud-din. He invaded India nine times. His first invasion took place in 1176. In that year, he conquered Uch near the junction of the five rivers of the Punjab. Two years later, he led an expedition to Gujrat but was forced to retreat. In 1186, he captured Lahore and took its king, the last of Mahmud of Ghazni's House, prisoner. After this, he turned his arms against the Hindus of Northern India. There were at this time two great Rajput kingdoms in Northern India, Kanouj under Jaichand of the Rathor family, and Delhi and Ajmir united into one kingdom under the Chauhan Prithvirāj. They were rivals to each other and their rivalry was at its height, when the folly of the foolish Jaichand added fresh fuel to the fire of hatred and caused him to ask for foreign intervention. That proud chief—if we are to believe in the account of the poet Chānd, the author of the Prithvirāj Rasau, imitating the example of ancient Hindu kings, performed a Rājasuya ceremony and called upon the neighbouring princes to attend his ceremony and to do menial service. Prithvirāj was one of those invited, but as he thought it beneath his dignity to listen to the arrogant summons of his rival, the foolish Rathor prince set up a mock statue of the Delhi Raja at the gate of his durbar hall. Along with this Rājasuya, Jaichand had made arrangements

for the Svayamvara of his daughter Samyuktā, who secretly loved the Delhi king, her father's rival. When the time came, the Princess, being called upon to choose her husband from the assembled princes, placed the marriage-garland on the neck of the statue of her lover. Prithviraj, who by arrangement was waiting near at hand, suddenly appeared and getting hold of his bride, placed her on horseback and galloped off. This enraged the Kanouj Rajā, who, to subdue his rival asked for the aid of the Ghori prince, who was casting a wistful eye on the rich plains of Hindustan. The invitation of Jaichand gave him an opportunity and he appeared with an army to attack Delhi. Prithvi met him at Tirouri or Thanesvar (1191), utterly defeated him, and chased his scattered host back to Peshawar. But two years later, Muhammad returned to Hindustan and fought a second battle with Prithvi again at Tirouri (1193). In the early part of the battle the Pathān prince was defeated and was compelled to ask for a cessation of fighting. This being granted, he talked of peace and thus threw the Rajputs off their guards. Then all on a sudden, he attacked the Hindus. This time, Prithvi was defeated, captured and put to death. On his death Delhi and Ajmir fell into the hands of the Muhammadans. The next year 1194, Muhammad defeated and killed the foolish Jaichand and took Kanouj and Benares. After this, he went to Ghor, leaving his Indian conquests to the charge of his chief commander Kutbuddin. In 1206 he came once more to India, but in that year he was assassinated

by a band of Gakkars, while he was asleep in his tent.

How the Muhammadans conquered Northern India—The Mussalman conquest of Northern India was begun in Muhammad Ghori's time, and was made by Muhammad himself, his viceroy Kutbuddin, and his general Muhammad Ibn Bakhtiyar Khilji. At the very outset of his Indian invasions, Muhammad conquered the Punjab (1186) by defeating and deposing the last king of the Ghaznavi dynasty, who was reigning there. His victory over Prithviraj (1193) gave him Delhi and Ajmir. He got Kanouj and Benares by defeating Jaichand near Etwa in 1194. His Indian Viceroy, Kutbuddin, conquered for him Gujrat and Kalinjer. His general, Bakhtiyar, annexed, first, Oudh and Behar, and then Western Bengal (1199). Thus at the time of Muhammad's death (1206), nearly all Northern India was in the hands of the Muhammadans, and was ruled either by Muhammadan Viceroys or dependent Hindu chiefs.

I. THE SLAVE DYNASTY—1206-1288.

Kutbuddin—Kutbuddin, as already stated, was the chief commander of Muhammad Ghori. During the latter's life-time, he acted for sometime as his Viceroy in India, and, in that capacity, conquered a great part of Northern India for his master. After his master's death, he set up as an independent sovereign and proclaimed himself Emperor of India in 1206. He

had been a slave in his early life and most of the rulers who came after him were also slaves or sons of slaves. Hence, his dynasty was called the Dynasty of Slave Kings. He reigned from 1206 to 1210 Nothing of importance happened during his peaceful reign. He was an able, vigorous and just ruler. His name is preserved by the lofty Kutb-Minar at Delhi.

After the death of Kutb, nine sovereigns of the Slave Dynasty ruled in succession at Delhi. They were Aram, Altamsh, Ruknuddin, Rezia, Behram, Masaud, Nasiruddin, Balban and Kaikobad. Of these the most important were Altamsh, Rezia and Balban.

Altamsh—Altamsh the third king of the line was originally a slave of Kutbuddin, who afterwards gave him his daughter in marriage. He became king by dethroning his worthless brother-in-law, Aram, the son of Kutb in 1211 and reigned till 1236. During his reign, the Moguls under the "world stormer" Chengiz Khan appeared, in pursuit of a fugitive Afghan prince, on the banks of the Indus, and ravaged Peshawar. Altamsh very wisely turned back the fugitive and so averted an invasion of the country by the terrible Chengiz After the retreat of the Moguls, Altamsh subjugated the Muhammadan Governors of Sind and Bengal, who had declared themselves independent in Aram's reign, captured the fortress of Rintambar and Gwalior, and conquered Ujjaini, the capital of Malwa.. In the last place, he destroyed the famous temple of Mahākāla, which contained the statue of Vikramāditya. Altamsh died in 1236. He was succeeded by his

incompetent son Ruknuddin, whose worthlessness caused the nobles to depose him and they raised Rezia to the throne.

Rezia—Rezia was a daughter of Altamsh, and a lady of great talent. To history she is known as Sultan Rezia. She was the only female sovereign who sat upon the throne of Delhi. She used to dress herself in the garb of a male and gave audience to all who came, and administered justice with impartiality. She, however, soon displeased her nobles by showing undue favour to an Abyssinian slave in her court. A rebellion broke out, which ended in her being deposed and put to death after a reign of three years and a half, in 1239. After Rezia's fall two worthless princess were set up on the throne of Delhi. They were soen set aside. and **Nasiruddin**, the youngest son of Altamsh, was made king. This ruler was remarkable for his learning, simplicity, charity and piety. Though a king he never indulged in luxury or ostentation. On the other hand, his simplicity was like that of a mendicant. He never touched a single farthing from the royal coffers and defrayed his own expenses by copying books, and regarded himself merely the custodian of public funds. He entrusted the work of government to a man named Balban, who on his death became king (1266).

Balban—Balban, originally a slave, rose to be the minister of Nasiruddin. He became king on the death of his master in 1266 and reigned till 1286. He was a tyrant of the worst type, and excluded the Hindus from all offices of trust. He nearly

exterminated the Rajputs of Mewat and Marwar, and put down the revolt of Tugral in Bengal with merciless severity. During his reign the Moguls twice invaded the Punjab, but were defeated with great slaughter by his son. It is said that his capital became the asylum of 15 exiled kings from Central Asia, who had been driven out of their kingdoms by Mogul invasions, and the resort of many distinguished poets and men of letters from northern countries. Balban died in 1286 and was succeded by his grandson Kaikobad, the last of the Slave Kings of Delhi. Kaikobad was a worthless debauchee, and was put to death by Jelaluddin Khilji, Governor of the Punjab in 1288.

II. THE KHILJI DYNASTY—1288-1321.

Jelaluddin—After the murder of Kaikobad, Jelaluddin seized the throne and founded the Khilji dynasty in Delhi in 1288. Jelal's reign was signalised by one of the greatest events in Indian history. This was the first invasion of the Deccan by the Muhammadans in 1294. There were at this time three chief States in the Deccan, *e. g.* Mahārashtra (capital Devagiri); Telingana (capital Warangal); and Dāwara Samudra. Alauddin, the nephew of Jelaluddin, crossed the Vindhya ranges with a body of troops and suddenly appeared before Devagiri, the capital of Rāmadeva, the King of Mahārashtra. The Raja, taken unwares, submitted to the invader by paying an immense ransom and ceding Elichpur. Alauddin then returned to Hindustan,

treacherously murdered his uncle Jelal, and seized the crown in 1295.

Alauddin—Alauddin was the greatest King of the Khilji Dynasty—nay of all the Pathan rulers of Delhi. Though cruel and blood-thirsty, he was a great conqueror and a vigorous ruler. During the twenty years of his rule, the people were happy and quiet and security prevailed in every part of his Empire.

His Conquests—He began his reign with the Conquest of Gujrat. This kingdom was then under the Hindus. Karun Rai, the King, fled before Alauddin's brother, and his kingdom became Moslem territory in 1297. During the war against Gujrat, Alauddin's troops captured Kamalā Devi, the Queen of Gujrat. She was brought to Delhi and was married by the Sultan. Kamalā's daughter Devalā Devi was also captured and was married by Alauddin's son Khizir Khan. Alauddin captured the fort of Rintambar and next invaded Rajputana. He took the capital of the Jaypur Rajputs and massacred its inhabitants. Chitor was next invaded. Apart from conquest, the Sultan desired to get hold of Padmini, the beautiful wife of Bhima Sing of Chitor. It was taken after a siege of six months in 1303. The Rajput women including Padmini burnt themselves on the funeral pyre and the warriors fell fighting. Malwa fell next, and with its fall, Northern India was in a manner subdued. In the meantime, Alauddin had to carry on a great struggle with the Moguls. These fierce Tartars of Central Asia, made no less than five incursions into the Punjab in the single reign of Alauddin. At one time,

under Katlugh Khan, they came almost to the very gates of Delhi. But Alauddin defeated them on all occasions and took terrible vengeance upon them—on one occasion, he had 15,000 of them massacred in cold blood. Alauddin gradually turned his arms against the Deccan and Southern India. He had a distinguished eunuch general, Malick Kafur by name, who was originally a Hindu slave. This able commander marched four times into the Daccan. In course of these expeditions, he reconquered Rāmadeva of Mahārāstra, who had revolted; conquered the Ballala Rajas of Dwāra Samudra, put an end to their rule and made Warangal tributary. He ravaged the whole of the south, as far as Rāmesvaram bringing a vast booty to the Sultan's treasury (1310).

During his last days, Alauddin was not at all happy. Gujrat revolted; the Rajputs under Hambir reconquered Chitor, while Harapāla Deva, the son-in-law of Rāmadeva, expelled the Muhammadan garrison from Mahārāshtra. The king suspected his own sons and almost lost his reason. In the midst of these troubles, he died in 1316, his end being hastened by poison given him by his favourite general, Kafur.

Character and administration of Alauddin—Alauddin was a great general and an energetic ruler, though he was ignorant, capricious, cruel and tyrannical. His internal administration was on the whole good. Peace and security prevailed in his kingdom and the country was prosperous. His life was always threatened by intriguers. For this, he took stringent measures against them. To check the growing power of the

nobles he prohibited marriage alliances among them and declared these illegal. He stopped the use of wine and forbade the holding of private or public meetings without the king's permission. He tried to check the accumulation of wealth, both in the hands of the Hindus and the Muslims by ordering a general confiscation of the properties of the rich, because he thought, it might some day be a source of trouble to him. He had a large number of spies to report breaches of his orders. He had a large army at his disposal. To meet its expense, he increased the land-tax, revived old taxes and imposed new ones. He fixed the price of all articles and discouraged exports. On the other hand, he encouraged imports and helped merchants, who engaged in such work.

The End of the Khilji Dynasty—After Alauddin's death, Kafur put out the eyes of the two eldest princes and set up the youngest son of his master as king with himself as regent. But Mubarak, another son of Alauddin, soon headed a successful rebellion, killed Kafur, and made himself king. Mubarak put down the rebellion in Gujrat, captured Harapāla Deva of Mahārāshtra and cruelly flayed him alive. Mubarak was murdered by Khusru, a renegade Hindu of some ability who had become his favourite in 1320. This usurper Khusru next ascended the throne, but was dethroned and put to death in five months by Ghiasuddin Tughlak, the Governor of the Punjab (1321).

III. THE TUGHLAK DYNASTY—1321-1412.

Ghiasuddin Tughlak—After the death of Khusru, Ghiasuddin Tughlak seized the throne. He was the founder of a line of kings known as the Tughlak Sultans. He reigned from 1321 to 1325. He marched to Bengal, restored order there and conquered Northern Behar. On his arrival at Delhi he was crushed to death by the fall of the wooden pavillion set up by his son Juna Khan. The latter thereupon ascended the throne under the title of Muhammad Tughlak.

Muhammad Tughlak is celebrated in Muhammadan history as half a genius and half a mad man. He was an accomplished scholar, a brave general, and a man of strong character and sober habits ; but he was a wild visionary, a dreamer, careless of human sufferings, cruel, tyrannical, and blood-thirsty. His perverted judgment and wild schemes brought ruin to his vast empire.

In the beginning of his reign he completed the reduction of the South. After this, he emptied his treasury in bribing the Moguls who had invaded the Punjab ; his extravagance soon exhausted the treasury and then to refill it, he raised the land-tax to such an extent that the cultivators fled to the jungles. There they were surrounded by his soldiers and killed like wild beasts. After this Muhammad indulged in a succession of wild schemes. First, he issued a forced currency of copper coins, by which he tried to pass his brass for silver. The result was that foreign merchants refused to accept them, and all trade was paralysed. Next, he sent an ex-

pedition of 100,000 men to plunder China. Almost all the men perished in the Himalayan passes; the few who returned either turned robbers or were put to death by the furious monarch. Another expedition was fitted out for the conquest of Persia; but the force broke up for want of pay and plundered the King's own dominions. But perhaps the worst of all his wild projects was his determination to make Devagiri his capital. Struck with its beauty, he dragged all the inhabitants of Delhi to the city and forced them on pain of death to come back again after a while. This was done twice, and was attended with great loss of lives. These foolish and inhuman acts bore their natural fruits. The Empire was stricken with a terrible famine, and thousands died of starvation. Bengal revolted and became independent of Delhi in 1340. A Hindu Raja of Karnata recovered his independence and founded the kingdom of Vijaynagar in 1344. The Deccan, which was conquered by Muhammad Tughlak at the very outset of his reign, was severed from the Delhi Empire, and the great Bahmani Kingdom was established there by Hassan Gangu in 1347. Gujrat, Malwa, Telingana, and Sind also revolted. While trying to quell some of these rebellions, Muhammad Tughlak died in 1351.

Firuz Tughlak—Muhammad Tughlak's successor was his nephew Firuz Tughlak. Firuz was in some respect a model Sultan and did much good to the country, though not a warrior or a conqueror. He first acknowledged the independence of Bengal and of the Deccan, and then applied himself to the improvement

of that part of the Empire that still remained to him. He abolished torture and mutilation, did away with many vexatious taxes and constructed many works of public utility, such as tanks, caravan-serais, mosques, colleges, hospitals and bridges. The old Jumna Canal was one of his great irrigation works. But, he was very cruel to the Hindus and destroyed many of this temples. A large number of Rajputs were converted to Muhammadanism during his reign. He died in 1388.

The End of the Tughlak Dynasty—After the death of Firuz, a succession of weak Kings occupied the throne of Delhi. The last of them was Mahmud Tughlak. During his reign, Gujrat, Jaunpur, Khandes and Malwa flung off the yoke of Delhi, and the terrible Timur invaded India (See *below*). Mahmud gave Timur battle, but was defeated and forced to fly to Gujrat, and though after the departure of Timur, Mahmud got back his throne, he could not retain it for long. He died in 1412, and with his death the Tughlak dynasty ended.

Timur's Invasion—Timur or Tamerlane was another world-stormer of the type of Chengiz Khan, from whom he claimed descent by the female line. He was a Turk and a Mussalman, and was born near Samarkand. When not many years old, he founded a kingdom at Bokhara, and, with the help of immense hordes of wild Tartars, he soon became master of all Central and Western Asia, and even of a portion of Russia. He invaded India in 1398. A furious civil war was raging at the time in the court of Mahmud Tughlak, the reign-

ing Emperor. As he advanced, city after city fell before him and was given up to sack and slaughter. He soon reached Delhi. The Emperor made a show of resistance, but was defeated and compelled to flee to Gujrat. The city next opened its gates to the invader and received him as Emperor, notwithstanding which a general massacre of the inhabitants was ordered. This lasted five days, after which Timur left the city, carrying with him an immense booty and a vast number of men and women as slaves, and leaving behind him anarchy, famine and pestilence. On his way home he took Meerut and massacred the inhabitants.

History of the Pathan Empire after Timur's invasion—After Timur's invasion, the Pathan Empire virtually ceased to exist. It is true that in mere name it continued to linger on for a little more than another hundred years but in reality it was now confined to a small area round the capital city while the rest of Hindustan and the South was divided into a number of independent kingdoms. Some of these kingdoms were Muhammadan and some Hindu. In the next chapter, we shall give a brief account of the more important kingdoms.

The Kingdom of Delhi—After the death of Mahmud, the last king of the Tughlak Dynasty, the throne of Delhi was seized by Daulat Khan Lodi; but he was soon driven out by Syaid Khizr Khan, who established the **Syaid Dynasty** in Delhi, in 1414. This Dynasty, the fourth of the Pathan Dynasties of Delhi, had four rulers, who held a nominal sway over the capital and a

small territory around it. The last Syaid was dethroned by Bahlol Lodi (in 1450), who was the founder of the **Lodi Dynasty,** the fifth and the last Pathan Dynasty of Delhi. He, his son Sikandar and his grandson Ibrahim, were the three Lodi Kings of Delhi. Bahlol (1450-1488) conquered Jaunpur after a long war of 26 years. Sikandar (1488-1516) added Behar to his kingdom. He was a cruel persecutor of the Hindus, destroyed many Hindu temples and prohibited pilgrimages and the bathing on festivals in the sacred streams. His son Ibrahim (1516-1526) was a haughty and vain glorious king. During his reign rebellions broke out in all directions. The Governor of the Punjab invited Babar, the ruler of Kabul, to invade India. Babar came with his Turkish soldiers, met and defeated Ibrahim in the battle of Panipat, and founded the so called Mogul Dynasty in India (1526).

CHAPTER III—BREAK-UP OF THE PATHAN EMPIRE.

Causes which led to the Break-up of the Pathan Empire—The causes of the downfall of the Pathan Empire were many. First of all, the Pathans were a race of rude warriors and they never tried to establish a permanent governmental system. The King as long as he was powerful, was the supreme authority, subject to the laws of the Qoran. For the mass of the conquered population they had practically no sympathy and these had no attachment for their rulers.

Secondly, succession to the throne always proved a source of weakness to the dynasties. At the death of each king, a terrible war of succession followed, ending in the victory of the most competent claimant. Such wars weakened the country and thus paved the way for the downfall of the empire.

This absence of a rule of succession, and the want of a permanent administrative system, stood always in the way of the establishment of a lasting Empire.

To these must be added, the follies and inhumanities of Muhammad Tughlak. These, as we have seen, considerably weakened the resources of the Empire and severed from it some of its best and finest provinces. Other causes were also working at the same time and these contributed very largely to the break-up. They were, first of all, the insurrections of provincial Governors who were always ready to assert their independence and the civil wars that broke out in all directions during the administration of a weak King, like Mahmud ; finally the fearful invasion of Timur, the blood-thirsty conqueror gave the death-blow to the tottering Empire and completely levelled it to the ground.

Here we give an account of the principal kingdoms that arose out of the Delhi Empire.

SECTION I.

THE MUHAMMADAN KINGDOMS.

The Kingdom of Bengal—The Kingdom of Bengal became independent of the Pathan Empire under Shamsuddin Ilias Shah in 1340. Shamsuddin's dynasty continued to reign, with a short intermission, till 1488, when a dynasty of Abyssinian slaves came to power. The slaves were driven out by the great Husain Shah, the famous patron of Rupa and Sanātana, in 1494. From Husain's family, Bengal passed to Sher Shah of the Sur Dynasty. The Sur Kings retained power until 1563, when the Kerrani Dynasty of Sulaiman got the throne. Sulaiman's general Kālāpāhār, a converted Hindu, led an expedition to Orissa and is said to have burned the image of Jagannath, in 1565. Daud, the son of Sulaiman, quarrelled with Akbar and lost Bengal which was annexed to the Mogul Empire in 1576.

The Kingdom of Jaunpur—The Kingdom of Jaunpur was founded by Khahja Jahan, the vizier of Mahmud Tughlak, in 1394. Khahja Jahan's dynasty, called the Sharki Dynasty, comprised six rulers, under whom Jaunpur was adorned with splendid palaces and mosques. Bahlol, the founder of the Lodi Kings of Delhi, destroyed Jaunpur and re-annexed it to the Pathan Empire after a war of twenty-six years in 1476.

The Kingdom of Gujrat—The Kingdom of Gujrat was made independent of Delhi by Mozuffer Shah in

1396. Thirteen of Mozuffer's descendants ruled the kingdom till 1572 when it was annexed by Akbar to the Mogul Empire. The greatest of these thirteen was Bahadur Shah. He was a great warrior who annexed Malwa to his dominions, and captured Chitor after a three months' siege. He made war on Humayun the Mogul Emperor, but was defeated and compelled to flee to the Portuguese of Diu. On Humayun's retreat from Gujrat, Bahadur recovered his kingdom, but soon after lost his life in a quarrel with the Portuguese.

The Kingdoms of the Deccan—In the Deccan also, several independent Muhammadan kingdoms were established during the dissolution of the Pathan Empire. These were Khandes, the Bahmani Kingdom, and the five States that arose on the ruins of the Bahmani Kingdom.

Khandes—Khandes threw off its dependence of Delhi in 1399. Twelve independent rulers reigned here in succession till 1599, when it was re-annexed to Delhi by Akbar. Under these rulers the kingdom enjoyed great prosperity.

The Bahmani Kingdom—This kingdom, which owed its origin to the cruel oppressions of Muhammad Tughlak, was founded in the Deccan by Hassan in 1347. Hassan was originally a servant of a Delhi Brahman, named Gangu, who had foretold his greatness. Hence, when Hassan became king, he not only made Gangu his Prime Minister, but took the title of Gangu Bahmani in honour of his former master; and hence his dynasty was called the Bahmani dynasty. The first capital

of the kingdom was Kulbarga and the next, Bidar. The kingdom in the height of its power, extended from the Vindhyas to the rivers Krishnā and Tungabhadrā. It was successively governed by eighteen rulers, who more or less, carried on bitter hostilities with the neighbouring Hindu kingdoms. One King—Muhammad, conquered Golkonda and made war against Vijaynagar; a second—Ahmad, subdued Warangal; a third—Alauddin, took Konkan; a fourth—Nizam Shah, subjugated Telingana and the Northern Circars; and a fifth—Mahammad II., captured the holy city of Kānchi. The kingdom reached its greatest limit under the powerful stewardship of Mahmud Gawan, who, as Minister of the State, guided its destinies under three successive kings. But when Gawan was murdered, the kingdom rapidly fell to pieces. It was finally destroyed in 1526; but before its destruction it gave birth to five States which were known as the offshoots of the Bahmani Empire. These five States were, Ahmadnagar, Berar, Bidar, Bijapur and Golkonda.

Ahmadnagar—It was made independent of the Bahmani Kingdom by Ahmad in 1491. It had constant wars with its rival kingdom, Berar. In alliance with its other sister kingdoms in the Deccan, it destroyed the kingdom of Vijyanagar at Talikot in 1565. Chand Bibi, a princess of Ahmadnagar, defended the State against the armies of Akbar, who afterwards on the death of Chand Bibi succeeded in capturing the capital. Malik Ambar, an Abyssinian, maintained the sinking fortunes of the state in the time of Jahangir. The kingdom

existed till 1637, when it was annexed to the Mogul Empire by Shah Jahan.

Berar—was made independent of the Bahmani Kingdom by Fateh Ulla in 1489. It had many wars with Ahmadnagar by which it was finally conquered in 1572.

Bidar—was formed in 1526. It was absorbed by the kingdom of Bijapur.

Bijapur—was founded hy Yusuf Adil Shah in 1489. It was the most powerful of all the offshoots of the Bahmani Empire. When Ali Adil Shah was its king, it made war upon Rāmā Raja of Vijaynagar and defeated him at Talikot in 1565 (See *below*). Chand Bibi, the heroine of Ahmadnagar, was the wife of this Adil. The kingdom suffered much at the hands of Sivaji and carried on long wars with Aurangzeb, by whom it was ultimately annexed to the Mogul Empire in 1686.

Golkonda—was established as an independent kingdom by Kut-bul-Mulk in 1512. The kings of this State conquered many Hindu cities. It was also annexed by Aurangzeb to the Mogul Empire in 1687.

SECTION II.

HINDU KINGDOMS.

The Kingdom of Vijaynagar—This Hindu monarchy was founded in Southern India by Bukka during the troubles of the reign of Muhammad Tughlak in 1344. The Bukka family numbered eight rulers, some of whom waged great wars against the Bahmani King-

dom and its rebellious offshoots. Towards the end of the 15th century, the Bukka family became extinct and another family bearing the name of Narasingha came to power. During the rule of this family, Vijaynagar attained its widest extent and power. But this power it could not wield for long. In 1564 Rāma Raja became the ruler of Vijaynagar. He was a haughty prince full of vain glory and soon disgusted the Musalmans of the Deccan by his arrogance. A powerful combination of the Musalman kings of Ahmadnagar, Bidar, Bijapur and Golkonda was formed against him. Rāma Raja met the kings at Talikot (1565), but was defeated and killed. This battle destroyed the monarchy of Vijaynagar. After the battle one of the princes of the kingdom fled to Chandragiri, and there established a dynasty, which had the honour of granting the present site of Madras to the English in 1639. It is said, that in the days of its greatness, the capital of Vijaynagar embraced a city sixty miles in circuit, and contained a hundred thousand men capable of bearing arms. Mādhavācharya, and his brother Sāyana, the commentator of the Vedas, lived in Vijaynagar and were for some time the ministers of the State. It is in the history of Vijaynagar that we first meet with the use of cannon in war in India.

The Kingdom of Mewar—In Northern India, the Rajputs retained their independence and some of their principalities exist even in our own days. The most important of these was Mewar. The early history of Mewar is wrapped in obscurity. All that we know of it

is that a family of Rajputs, bearing the name of Ghelot settled in Mewar under Prince Guha long before the Muhammadans appeared in India. Bāppā, a prince of this family, was the founder of the dynasty of *Rānās* who rule in Mewar. He founded the dynasty in 728 A. D., and made Chitor his capital. His descendants waged many wars against the Muhammadans. One prince—Samara Sinha siding with Prithvi Raj, fought against Muhammad Ghori at Tirouri. A second prince—Bhim Sinha—the husband of the renowned Padmini and protector of the Rana Lakum Sinha —tried in vain to prevent the capture of Chitor by Alauddin Khilji. A third prince—Hambira—rescued Chitor from the grasp of the Muhammadans. A fourth prince—Kumbha—expelled the invasion of his territory by the united armies of Gujrat and Malwa. A fifth prince—Rana Sanga—fought sixteen battles with the Muhammadans, helped Babar in the battles of Panipat, and afterwards made war upon Babar himself, but was defeated at Sikri. After Rana Sanga's death, Bahadur Shah of Gujrat took Chitor twice and destroyed it. When Akbar became Emperor, he sought to form marriage alliances with Mewar. But the Rānā held aloof and refused all the terms of the Emperor. The consequence was a great war, in the course of which Akbar twice besieged and destroyed Chitor. But he could not subdue the Rajputs, who cut their way to the Aravali range, and Uday Sinha, the father of Rānā Pratap, founded a new capital, called Udaypur, which is still occupied by Pratap's descendants.

The Kingdom of Orissa—Orissa was formerly a part of Kalinga, which was conquered by Asoka. It was ruled by a race of Buddhist kings till the middle of the fifth century, when a Hindu dynasty, bearing the name of Kesari got the throne. The Kesaris ruled for centuries at Bhuvaneswar, and afterwards at Jājpur. They built those great temples dedicated to Siva, which still exist and give us an idea of what Hindu architects were capable of accomplishing. One of the Kesari Kings is said to have founded the town of Cuttack. In the twelfth century the Kesaris were followed by the Ganga-Vansas. Some of the kings of this family were great rulers. Ananga Bhimdev built the temple of Jagannath at Puri in 1176. Narasinhadev conquered a great part of Bengal. Pratāpa-rudradev was a benevolent king, during whose reign Chaitanya lived at Puri and preached his doctrine of *Bhakti*. Mukundadev was the last independent King of Orissa. He belonged to a new dynasty. Kālāpāhār, the general of Sulaiman of Bengal, overthrew the Hindu kingdom of Orissa about 1565. Akbar annexed it to the Mogul Empire.

CHAPTER IV,—RISE OF RELIGIOUS SECTS UNDER PATHAN RULE.

Rise of religious reformers under Pathan rule—During the rule of the later Pathan Sultans of Delhi, a succession of religious teachers appeared in various parts of India. Their rise about the same time is very significant. They seemed to be all guided by

the one and the same object, namely, to check the rapid progress of Islam, which was making at that time numerous converts among the lower classes of the Hindus of Northern India and to remove the bitter hostilities existing between the Hindus and the Moslems. They all preached the Unity of the Godhead under different names, and taught that the worship of God was open to all, salvation could be obtained by moral purity and devotion to the Almighty. The most famous of them were Rāmānanda, Kavir, Nānak and Chaitanya.

Ramananda—was fifth in apostolic succession from Ramanuja, the great Vishunvite reformer, who flourished in Southern India in the middle of the 12th century. He lived towards the end of the 14th, or the beginning of the 15th century. His headquarters were at Benares, but he travelled all over Northern India preaching the one God under the name of Rāma. He had twelve disciples, who were mostly taken from the despised castes. His followers, called *Ramanandis*, hold the *Salagram* stone and *Tulasi* plant in great veneration, and "admit no particular observances with respect to eating or bathing."

Kavir—was the most celebrated of the twelve disciples of Rāmānanda. He was a weaver by caste and lived in the beginning of the fifteenth century. He formed the lofty idea of uniting the Hindus and the Muhammadans in the worship of one God. "The God of the Hindu" he said, "is also the God of the Musalman." His followers are called *Kavirpanthis* and are classed among the *Vaishnava* sects, because they "pay

more respect to Vishnu than to the other members of the Hindu Triad." Their works are written in different dialects of Hindi.

Nanak—was the only Indian reformer who had established a national faith—the faith of the Sikhs. He was born near Lahore in 1869, and was greatly indebted for his religious notions to Kavir. Like Kavir, he conceived the great idea of uniting the Hindus and the Muhammadans in the worship of one God. He preached the abolition of caste, the unity of the Godhead, and the duty of leading a pure life. Among his followers many were Muhammadans. He died in 1538. The *Adi-Granth* of Nanak is a sacred book which the Sikhs hold in great veneration. (See Ch. X of the Muhammadan Period.)

Chaitanya—was the greatest of the religious reformers of the Pathan period. He was born of a Brahman family at Navadvipa in Bengal in 1485 and became one of the most learned scholars of the day. He married twice and lived the life of a householder till the age of twenty-four, when he forsook the world to preach his great doctrine of *Bhakti* (faith and love) among all classes of people. He travelled all over India, preaching and converting millions to his faith. During the latter part of his career he lived at Puri engaged deeply in the worship of Jagannath. The close of his career is wrapped in mystery. On the full-moon day in the month of Magha (February) just forty-eight years after his birth, he entered a temple and then nobody could find him. This took place in 1533. His followers,

called Vaishnavas, worship him as an incarnation of Krishna, and are numbered by millions.

CHAPTER V.—INDIA UNDER THE PATHANS.

How the Pathans ruled the country—The Pathan Kings of Delhi ruled the country mainly by force. They were, a set of money-loving and pleasure-seeking rulers who, with a few solitary exceptions, did not at all care for the good government, or the welfare of their subjects. They never attempted to administer their territories directly, but simply kept their mercenaries in important places, checked revolts with a high hand, collected the land-tax in the country immediately under them, exacted tributes from Hindu Rajas, and often persecuted the conquered Hindus by destroying their temples, breaking the idols and prohibiting pilgrimages to holy places. In some of the small kingdoms, that arose during the decline of the Pathan Empire, a few of the Hindus were entrusted with responsible offices, but on the whole these people had not much share in the government. But, though subject at times to religious persecution, the Hindus enjoyed under the Pathan kings a large measure of liberty.

Spread of Muhammadanism under the Pathan Kings—Under the Pathan rulers, a large number of Hindus embraced the Muhammadan faith. But these consisted mostly of low-class people, who being constantly ill-treated by the upper castes had nothing to lose and everything to gain in the social scale by turning

Musalmans. The Telis and Jolahs of the United Provinces, and the Nikaris, Pajaris, Patuas, and other low castes in Bengal were all converted about this time. It was chiefly through the influence of Pirs (saints), Fakirs (mendicants) and other holy Musalmans that the above people were converted. As a rule the Pathan Kings, bigoted Musalmans as they were, hardly used force to convert the country as a whole, though occasionally they forced their captured prisoners to embrace the faith of their rulers. Occasionally however, fanatical Musalman teachers, called Ghazis, spread their religion by force, and we have accounts of the proselytising zeal of these fanatics. But the great mass of the people remained Hindu; and this they could do, because there appeared at this time a large number of monotheistic teachers, who, by preaching the fundamental equality of all religions, saved Hinduism from being swept away. The most noted of the religious teachers were, as stated above, Rāmānanda, Kavir, Nanak, and Chaitanya. By their teachings they not only arrested the spread of Muhammadanism, but even succeeded in converting Muhammadans to the Hindu faith.

Pathan Architecture—The Pathans were not great builders. The little skill that they displayed in architecture was shown in two kinds of buildings, namely in mosques and tombs. These buildings they at first constructed with elaborate ornamentations, mostly borrowed from Hindu style. Even Hindu materials were largely employed in their construction. But after the death of Alauddin Khilji a change seems

to have come over the spirit of the Pathan architects, and all the buildings they subsequently raised, were marked by a " stern simplicity of design." Some of the mosques and tombs were erected at Delhi, the parent State of the Pathans; while others were reared in the outlying provinces that became independent of Delhi. Among the most noted of them in Northern India were the famous *Kutab Minar** near Delhi (238 feet in height), built by Altamsh in honour of Kutbud-din; the beautiful *Atala Mosque* in Jaunpur erected by the Sharki dynasty in 1498; and the *Great Golden Mosque* at Gaur reared by Nasrat Shah of Bengal.

"In the Deccan" says Dr. Fergusson, "the Muhammadans had three well-marked styles of Architecture; first, that of the Bahmani Dynasty; secondly, that of the Adil Shahi Dynasty of Bijapur; and thirdly, that of the Kutub Shahi Dynasty of Golkonda. The Bahmani kings adorned their capitals with edifices of great magnificence according to their style. The style of the Bijapur kings was marked by a grandeur of conception and boldness in construction unequalled by any edifices in India." The tombs of the kings of Golkonda form one of the most striking groups in India.

The Urdu Language—The arrival of the Pathans in India was marked by the growth of a new language, called the Urdu or Hindustani language. It arose in the thirteenth century and was formed by the combination

* The Kutab Minar is now-a-days regarded as originally having been a Hindu edifice. Only the upper part was built by the Moslems, on a Hindu substructure built by Prithviraj.

of the persian language with the various dialects of Northern India. It is also known as the camp or bazar language. "Its grammar is mainly Indian, but its vocabulary contains Arabic, Persian, Sanskrit and Sanskritic words."

Indian Literature in Pathan Times—During the Pathan times a large number of **Sanskrit Works** were produced; but these were mostly commentaries on existing works or compilations. Mādhavāchārya wrote the *Sarvadarsana Sangraha.* His brother Sāyana was the author of the celebrated commentary on the Vedas. Both of them were ministers of the kings of Vijaynagar and flourished in the end of the fourteenth century. The *Smriti* compilations of Mādhavāchārya, Vāchaspati Misra, Raghunandana and other writers were made during this period. The **Vernacular Literature** was much cultivated in Pathan times. The followers of Rāmānanda and Kavir wrote numerous work in *Hindi* and greatly improved that language; while a large number of works were produced in *Bengali* and *Punjabi* by the followers of Chaitanya and Nanak respectively. Vidyāpati, Chandidās, Brindabandas and other Vaishnava poets lived in this period. Among the **Muhammadan writers** of the period the most famous were the historians Hassan Nizam (about 1215); Minhajuddin (about 1263); the poet Amir Khausrau (about 1300); and the African traveller Ibn Batuta about 1335).

Foreign travellers' Account of Pathan India—Ibn Batuta : Marco Polo—A number of foreign travellers visited India during the rule of the Pathans. Of these may be mentioned the names of Ibn Batuta and of Marco Polo. Both have left accounts, which speak of the prosperity and wealth of the country. Marco Polo was an Italian, who had travelled to Tartary and China. From his account, we know a great deal about the prosperity of India, and the richness of some of the provinces.

Arrival of European traders. The Portuguese and the Dutch—The close of the Pathan period was also remarkable for the opening up of a direct route to India. For a long time Europeans were trying to come to India by the sea and the Portuguese were the pioneers in this maritime activity of the Europeans. In 1498, their efforts were crowned with success. In that year Vascoda Gama came to Kalicut by the sea-route round the Cape of Good Hope.

This discovery of the sea-route to India was almost contemporaneous with the discovery of America by Christopher Columbus in 1492. These were great events in human history. The western peoples became richer, and founded empires in the East and in America.

The Portuguese first landed at Kalicut, and were well-treated by the Hindu rajah of the place, called the Zamorin. But, they became enemies to the local Indian traders, and the latter were ousted by them. Not satisfied with this they took advantage of the weakness of local chiefs, and conquered many places.

One of their great leaders was Alfonso da Albuquerque. This leader conquered many places in India and on the Persian Gulf. The Portuguese were high-handed and very bigoted enemies of the Indian people. In many places, they plundered the land, carried away women and children and converted men forcibly to Christianity. They also destroyed temples and mosques. For a time they monopolised the Indian foreign trade. Many Portuguese adventurers engaged in piracy and spread consternation and terror in many coastal regions. Their tyranny and their triumph was however short-lived. They were followed by the Dutch and later on by the English and the French. Of these, the English became the rulers of India later on.

CHAPTER VI.—THE MOGUL DYNASTY.

The Moguls—The dynasty founded in India by Babar, is known in history as the Mogul dynasty. Strictly speaking, Babar was a Turk, and a direct decendant of Timur, who had in 1398 invaded India. Babar's mother was a Mogul and was decended from Chengiz Khan. Racially the Turks were akin to the Moguls, of whom they formed a branch. The early Moguls were nomads of Tartary, who wandered over the vast steppes of Asia from an unknown antiquity. Chengiz Khan was the first to gether these people together into an army, and, with their help, sacked and conquered vast territories in Central and Western Asia. Their irruptions were calamities that have ever befallen the

human race. "They had no religion to teach, no seed of improvement to sow. Their only object was to slaughter and destroy, and the only trace they left was in the devastation of every country they visited." They adopted the Muhammadan religion in the thirteenth century, and some of them subsequently took service at Delhi.

Mogul invasions of India—As early as the reign of Altamash, a Mogul army under a general of the celebrated Chengiz Khan, penetrated into the Punjab in search of a fugitive prince, and massacred a large number of Indian prisoners. In the reign of Alauddin Khiliji their irruptions became so very frequent that Alauddin, enraged at the dreadful sufferings which these invasions caused his people, massacred in cold blood 15,000 Moguls who had adopted the Muhammadan faith. Later on the Turks became powerful and their leader the terrible Timur invaded India in 1398 and carried fire and sword through the provinces he traversed, and massacred the inhabitants of Delhi in the reign of Mahmud, the last Tughlak king. Babar, sixth in descent from this Timur, was the last in the list of these invaders and he it was, who, after defeating Ibrahim Lodi at Panipat in 1526, established a line of Emperors on the throne of Delhl, some of whom were by far the greatest, the ablest and the most splendid of all the Muhammadan sovereigns of India.

BABAR—FIRST MOGUL EMPEROR, 1526-1530.

Babar's career before his conquest of Delhi.—Babar the founder of the Mogul dynasty in India, and sixth in descent from Timur, was only twelve years old when he succeeded to his paternal kingdom of Fergana on the Upper Jaxartes in 1494. Ere he was sixteen he conquered Samarkand, but in two short years lost it. He lost Fergana also. He conquered them both again and was again driven out from both. His life till 1504 was a tissue of successes and reverses. Often he was a homeless wanderer in the wild of Central Asia, and sometimes he was a throned monarch within a palace of unparalleled magnificence. At last after various changes of fortune he established himself in Kabul in 1504 and became its ruler. Here he reigned till 1526. In that year, invited by the Afghan governor of the Punjab and Rana Sanga of Mewar, he invaded the dominions of Ibrahim Lodi, and, having defeated Ibrahim at Paniput, took possession of Delhi.

Babar's Indian rule.—From his victory at Panipat in 1526 Babar's Indian rule commenced. It lasted four years only till 1530. During these four years Babar had to meet, first, a strong opposition from the newly conquered Pathans, and secondly a mighty combination of the Rajputs under Rana Sanga. Babar subverted the Pathan Power defeating an Afghan chief who had made himself formidable at Jaunpur, and by taking possession of Behar the stronghold of the Pathans. He next met the famous Rana Sanga and his Rajput allies

at *Fatehpur Sikri* in 1527, and completely defeated them. Babar then stormed the fort of Chanderi held by Medini Rai, a Rajput chief, and occupied Rintambar which was made over to him by its Raja.

Babar's death.—Babar died in 1530. About his death we have a romantic account. It is said that his son Humayun became dangerously ill and his life was despaired of. Upon this, Babar consulted some saintly persons, who gave out that the only hope lay in the mercy of the Almighty who could be appeased by his sacrificing the dearest thing in this world. Upon this he determined to save his son by sacrificing himself and prayed to God to save his child, taking his own life instead. This prayer seems to have reached Heaven, for, from that day Humayun gradually recovered while Babar fell ill and soon died.

Babar's character.—Babar was a man of superhuman energy. His fearless courage and his patience in adversity were really wonderful. In his autobiography, he has left us accounts of his sufferings and the stories of successes won by dint of energy and at great personal risk. On one occasion, he had to ride for more than 160 miles, on other occasions he had to fly for his very life without tasting food or repose for days together. The whole of his early life was spent in fighting his enemies, his own kinsmen and the Uzbegs who gave him no rest. He had a kind and affectionate heart and a cheerful disposition. Unnecessary cruelty formed no part of his character. He was a good scholar and poet. He encouraged learning and looked after the

improvement of his subjects. He was the first Muhammadan king who introduced field guns in his Indian wars.

HUMAYUN—SECOND MOGUL EMPEROR
1530-1540 and 1555-1556.

Humayun's First Rule, 1530-1540.—Humayun, the eldest of the four sons of Babar, succeeded his father on the throne of Delhi in 1530. His reign consisted of two parts, the first of which lasted from 1530 to 1540, and the second from 1555 to 1556. In the interval between 1540 and 1555, he was a throneless fugitive in foreign lands, while a new dynasty—the Sur dynasty—occupied his throne at Delhi. A kind-hearted man, he commenced his reign by making over Kabul, Kandahar and the Punjab to his brother and rival Kamran, who soon afterwards made himself independent in those places. This was an injudicious step for it simply strengthened the hands of an ever-jealous brother and cut off Humayun's supply of warlike soldiers from those quarters and greatly weakened his position. The Empire of his father rested on no solid foundation. The Moguls were still regarded as foreigners, both by the Hindus and the Pathans and were intensely disliked by the latter smarting under their defeat at Panipat and they were collecting forces to recover their position. Humayun, however, was a brave warrior and took the field against his enemies and suppressed an insurrection at Jaunpur. After this success however, he was soon embroiled in a war with Bahadur Shah of Gujrat.

Humayun's war with Bahadur of Gujrat.—Two circumstances caused the war between Humayun and Bahadur Shah, King of Gujrat. First, Bahadur gave refuse to a brother-in-law of Humayun, who had been plotting against his life and government; and secondly, Bahadur helped an uncle of Ibrahim Lodi to march an army against Humayun. When war was declared, Humayun led a large army into Gujrat. He took Mandu, himself scaled the walls of Champanir with 300 followers, and chased Bahadur out of Gujrat. But this success against Bahadur was short-lived. Humayan was soon called away to Bengal to fight his real enemy Sher Khan, who was destined to subvert the newly established Mogul power in Hindustan, and Bahadur regained all he had lost.

Humayun's war with Sher Khan.—Sher Khan was the son of a petty *Jaigirdar* at Sassaram in Behar. He was an Afghan of the Sur tribe. Compelled to leave his house at an early age owing to the intrigues of his step-mother, he began life as a soldier of fortune, serving whoever would pay him best, Mogul or Pathan. Having successively served in the army of the Sultans of Jaunpur and of Delhi, he accepted service under Babar, but soon left it out of disgust at the haughtiness of the Moguls. Taking advantage of Humayun's absence in Guzrat he soon made himself master of Behar and strengthened his position by acquiring the forts of Chunar and Rhotas. To bring him into subjection, Humayun marched against him with a powerful army. He took the

fort of Chunar after a siege of several months, and then advanced into Bengal but owing to the rains could do nothing. He next turned to retreat to Agra, but was intercepted on his way by Sher and completely defeated at *Buxar* (1539). His whole army was cut to pieces and his queen fell into the hands of Sher by whom she was treated with the most scrupulous delicacy and sent to a place of safety. Escaping with difficulty to Agra, Humayun made vast preparations for a second expedition against Sher. He met Sher at *Kanouj* (1540), but was so crushingly defeated that he was obliged to abandon his throne to the victor and seek refuge in flight.

With this flight ended the First Part of Humayun's Rule.

Humayun's Flight from the field of Kanouj to Persia.—After his defeat at Kanouj, Humayun fled to Lahore where his brother Kamran was the ruler. But when he came to know that Kamran had ceded the Punjab to Sher, he tried to seek refuge in Sind. Failing in this, he next sought protection from the Raja of Marwar. Repulsed from Marwar, he made his way to Amarkot where the Hindu Rana gave him protection. It was here that his famous son Akbar was born on the 14th October, 1542. The king befriended him for a while, but left him to his fate shortly afterwards. After another unsuccessful attempt to gain admittance into Sind, Humayun retreated to Kandahar; but not feeling safe there, he crossed over to Persia,

leaving his infant son to the mercy of his cruel brother Kamran and there all his troubles ended and he found at last a place to lay his head (1543).

RESTORATION OF THE PATHAN LINE. THE SUR DYNASTY, 1540-1555.

Sher Shah, 1540-1545.—After Humayun's flight from the field of Kanouj, Sher Khan ascended the throne of Delhi with the title of Sher Shah, and ruled there for five years from 1540 to 1545. His accession restored the exiled Pathans once more to their imperial position in Delhi. As Sher was an Afghan of the Sur tribe, the Dynasty he founded at Delhi was called the Sur Dynasty. On becoming Emperor, Sher first of all took steps to make himself secure against Mogul invasions. For this purpose he took possession of the Punjab, which Humayun's brother Kamran had ceded to him, and built a fort at Rhotas on the Jhelum. Having next suppressed a rebellion in Bengal, he turned his arms against the Rajputs.

He conquered Malwa, took the fort of Raisin and treacherously massacred the garrison. Next, he subjugated Marwar, the land of "a handful of *Jower*," after narrowly escaping defeat at the hands of Maldeo, the Rathor chief; and reduced the Rana of Chitor to submission. Sher's last exploit was the siege of Kalinger. While superintending the siege operations, the explosion of a magazine dreadfully burnt him, and caused his death a few hours afterwards.

Sher's was a remarkable character in the history of India. He was the strongest and ablest Pathan ruler that ever occupied the throne of Delhi. From very humble circumstances, he raised himself to the throne of Delhi. He was not only a great general, but an able administrator. Unlike the early Pathan rulers he thought of establishing a well-governed and peaceful empire. He reduced the Empire to perfect order and introduced many improvements in all branches of the administration. He made a high road from Bengal to near the Indus, planted it with trees, and built *serais* and dug wells on its sides for the use of travellers. He also established horse-posts. He made a survey of the lands and fixed the land revenue at a fourth of the produce. Moreover, he introduced reforms in the currency and various other branches of administration. Perfect peace and order reigned under him. But while he was a just and capable ruler, he was cruel and crafty, and a treacherous enemy.

Successors of Sher Shah.—On the death of Sher Shah, his son Selim Shah became king. He ruled wisely until his death in 1553, when Muhammad Adil Shah, his wife's brother, seized the throne. This hateful tyrant was a cruel and incompetent ruler and had a Hindu shopkeeper, named Himu, whom he gave the title of Raja Vikramaditya and made him his chief adviser.

Himu—Inspite of his low origin and want of training, this Himu was an able man and proved himself a good general, who won twenty battles for his master. The rewards and honours bestowed on Himu caused discon-

tent of the Pathan nobles who rebelled everywhere. While he was absent at Chunar to suppress one of these rebellions, Ibrahim Sur, a member of his own family, seized Delhi and Agra. Another of his relatives, Sikandar Sur, made himself independent in the Punjab. Sikandar soon fell upon Ibrahim and captured Delhi and Agra. Just at this time, Humayun entered India and, by defeating Sikandar at Sirhind, became master of Delhi in 1555. The restored Pathan Line thus ended in that year.

Humayun's career from Persia back to Delhi.—Humayun, as stated above, reached Persia in 1543. The king, Shah Tamasp, promised to give him help, if he abandoned his *Sunni* faith and turned a *Shia* Muhammadan. Humayun pretended to become a *Shia* and received the help of an army from the king. With this army he conquered Kandahar in 1545. He next took Kabul, and in 1555, taking advantage of the quarrels and dissensions of the Afghan nobles, entered the Punjab, defeated Sikandar at Sirhind, and got back his throne in 1555.

RESTORATION OF THE MOGUL DYNASTY.

Humayun's Second Rule, 1555-1556.—After fifteen years of exile, Humayun was again Emperor of Delhi. But he was not destined to enjoy for long the throne he had regained after so much trouble. About six months after his return to Delhi, he fell one day

from the terrace of his library and died shortly after (1556).

AKBAR—THIRD MOGUL EMPEROR.
1556-1605.

Akbar's Early Life.—Akbar, the son of Humayun, was born at Amarkot on the 14th October, 1542, when his father was a throneless fugitive and a homeless wanderer on foreign soil. A year after his birth, his father had to run away to Persia, and he was left at Kandahar with his uncle, who it seems did not treat his nephew well. On the conquest of Kandahar by Humayun in 1545, Akbar was restored to his father, and was thirteen years and four months old when, on the death of Humayun, he ascended the throne of Delhi in 1556. Although remarkably manly and intelligent for his age, he was at his accession too young to manage the affairs of the State. These were therefore administered by a very brave and consummate general, Bairam Khan, who was a faithful companion of Humayun in his exile, and who now became the regent for the youthful Akbar with the honoured title of Khan Baba or Lord Father.

First four years of Akbar's reign, 1556-1560.—Two dangers of a very serious nature threatened Akbar immediately after his accession. First, Himu, the Hindu general of Muhammad Adil Shah, marched with a formidable army from the east to drive out the Moguls again and restore the Sur dynasty. Secondly, Sikandar Sur, whom Humayun had defeated at Sirhind, rose in

the west to wrest the Punjab from the youthful Emperor. Akbar with Bairam, first advanced against Himu, who had captured Delhi. A great battle was fought on the historic field of Panipat (5th Nov., 1556), and Himu was defeated, captured and put to death by Bairam. This second battle of Panipat ruined for ever the hopes of the Pathans, and firmly established the Mogul power in India. Having thus overcome Himu, Akbar next marched upon Lahore, forced Sikandar to surrender (557) and magnanimously allowed him to retire to Bengal. The two dangers thus disposed of, Akbar found a third danger near his own person in his guardian-regent, Bairam Khan. This officer, whose administration was remarkably successful, had of late raised many enemies by his arrogance, high-handedness and cruelty. He carried matters with a high hand and became very obnoxious to the *Umrahas.* Akbar himself also felt the rigour of his regency. He therefore determined to take the government in his own hands. In 1560 when he was eighteen, one day he suddenly assumed the supreme power and, by a proclamation, made the fact known to all his people. Bairam, seeing his power gone, rebelled, but was defeated and pardoned. The fallen regent now set out to visit Mecca but was assassinated in Gujrat.

Reduction of Rebellious Officers, 1560-1567.— When the strong hand of Bairam was removed from the helm of affairs, some of Akbar's officers, taking advantage of their master's youth and inexperience, began to disobey him. One general raised the standard of revolt

at Jaunpur ; a second, who had conquered Malwa, tried to make himself independent there, while a third would not surrender the booty he had acquired by the plunder of Garamandal, the territory of the heroic Queen Durgavati. Even his brother Hakim, the Governor of Kabul, invaded the Punjab and occupied a great part of the province. But young Akbar was not the man to let them have their own way. For seven years (1560 to 1567) he busied himself in putting down the rebel officers, and by the time he had completed his twenty-fifth year, he had not only established his authority over his chiefs, but had restored perfect peace to his dominions. He now turned his thoughts to plans of foreign conquest and of bringing the whole of Hindustan under his own sceptre.

Akbar's Conquests.—Akbar had inherited from his father but a small kingdom in India, scarcely extending beyond the districts around Agra and Delhi. He now determined to make himself master of all India. This he sought to effect partly by force of arms and partly by conciliation.

He first turned to **Rajputana**, which had so long been a thorn in the side of the Delhi Empire. Here he applied his second policy—the policy of conciliation and of alliances—to win over the Rajput States. He made friends with the Rajas of **Jaypur** and **Jodhpur** and cemented the friendship by marrying himself into the Jaypur family, and by marrying his son to a princess of the Jodhpur family. Moreover, he appointed the Raja of Jaypur and his son Bhagawandas to high offices

in the realm. In addition to Jaypur and Jodhpur many Rajput Rajas submitted willingly and accepted service under Akbar. But Uday Sinha, the Rana of Mewar, though an indolent prince, declined either to submit or to enter into matrimonial alliance.

Thereupon, Akbar invaded **Mewar**. The old Raja retired to a new city named Udaypur, leaving the capital Chitor under a strong garrison commanded by Jaimal. The garrison fought gallantly and held out as long as Jaimal lived. On the death of Jaimal, however, who was shot down by Akbar at night, the Rajputs rushed out and fell upon the Moguls. After a terrible battle in which the Rajputs died to a man, the fort of Chitor passed into the hands of Akbar.

After Uday Sinha's death, his son Rānā Pratāp continued the struggle for independence and took the vow that until and unless he could win Chitor he would neither sleep in bed, nor brush his beard, nor use plates of gold and silver. With his handful of men he could not stop the tide of Mogul invasion and for a time, he had to retire to the hills. Most of his forts fell into the hands of the enemy, his army was defeated at Huldighat, and he had to take refuse with the Bhill Sardars who loyally gave him asylum and fought for him. Towards the close of his life, the tide of fortune turned and he succeeded in driving out the Moguls and regaining his lost kingdom with the exception of Chitor.

With the Rajputs to help him, Akbar then reduced one after another the independent **Muhammadan States of Northern India.** He conquered **Malwa** and **Gujrat** in

1572; wrested **Bengal** and **Orissa** from the Afghan Prince, Daud in 1576; took possession of **Kabul** on the death of his brother Hakim in 1585; annexed **Kashmir** and **Sind** in 1592; and recovered **Kandahar** from the Persians in 1594. Thus by the year 1594 Akbar became master of the whole of Northern India and the greater part of Afghanistan.

Towards the conquered princes Akbar acted generously. He gave them *jaigirs* for their maintenance and conferred high offices and honours on some of them.

Akbar next turned his attention to the **Deccan** where there existed the three powerful independent Musalman kingdoms, *e. g.* Ahmadnagar, Bijapur and Golkunda. Here he was not very successful. In 1594 invited by one of the contending factions, his army first laid siege to the city of **Ahmadnagar**. A heroic lady Chand Bibi, the aunt of the infant King of Ahmadnagar and a widowed Queen of Bijapur, defended the city for a long time against the armies of Akbar, and made the Moguls withdraw in humiliation. But a year after, when Chand was murdered by her own troops, the Moguls again invaded Ahmadnagar. This time they took the city (1599), captured the young King and annexed a part of the kingdom. About the same time Akbar annexed the little kingdom of **Khandes**. With these two annexations, Akbar's conquests in the Deccan ceased.

Last years of Akbar.—The last years of Akbar were clouded by sorrows and misfortunes. His eldest son Selim rebelled against him, but though pardoned, continued to live a reckless life. One of Selim's wives

(a Hindu lady) died by swallowing opium. Abul Fuzl, Akbar's favourite minister, was assassinated by a Bundela chief at the instigation of Selim. Akbar's second son, Murad, died in 1599. His third son, Daniel, an inveterate drunkard, also died. These mishaps told greatly on the health of the aged Emperor, and he breathed his last (Oct. 13, 1605) in the fiftieth year of



AKBAR

his reign. Before his death he nominated Selim as his successor and put an end to the intrigues of high placed officials, who tried to put their nominees on the throne.

Akbar's Character.—Akbar was the greatest, the wisest, and the noblest of all the Musalman rulers of India. He was at once a great conqueror and a great



AKBAR'S EMPIRE.

administrator. In person he was handsome and very strongly built; his power of endurance was very great; he was fond of outdoor exercises—walking, riding, shooting, and hunting. His bravery in war was remarkable, though he had no love for war. He was kind to his friends and generous to his enemies. In temper he was mild and magnanimous, humane and generous. He was always averse to unnecessary bloodshed and discouraged inhuman and cruel punishments. A reformer in religion, he was perfectly tolerant of all who differed from him in opinion. Though not a learned man himself, he was a great patron of learning and gathered men of merit at his court. Men of all religions and of different shades of opinion found place round him.

Akbar's Imperial Policy.—Akbar was a great empire-builder and his policy was one of consolidation based on conciliation. He was the first of the Musalman conquerors to perceive, that no empire, however vast or populous, could last unless it rested on the goodwill of the subjects. Consequently, he tried to win them over to his cause, and in so doing, recognized the necessity of winning over the Hindus who formed the vast majority of the population. To win over their hearts he abolished the hated poll tax, the *jiziah*, enlisted them in his army, gave them high offices in State, and gave up interference with their religion. The result of this policy was that the conquered population, brave and loyal as they were, began to look upon the Empire with loyalty and love. His Hindu generals were ever loyal to him and their loyalty checked the

insubordination of the Mogul chiefs. The valour of his Rajput soldiers, who were led by their own princes, contributed to the extension of his conquests and the preservation of good order. Lastly, he tried to fuse the two great races by inter-marriages. He himself married a Rajput Princess and married his son Selim to a Princess of Jodhpur.

Akbar's System of Government.—The conquests of Akbar made him the master of an Empire which included not only the whole of Hindustan but a part of the Deccan also. To govern this Empire and to keep it in good order he divided it into 15 *Subas, e. g.*, Bengal, Behar, Allahabad, Oudh, Agra, Delhi, Lahore, Kabul, Multan, Ajmere, Malwa, Gujrat, Khandes, Berar and Ahmadnagar. He placed each Suba under a *Subadar* or governor with full civil and military control. Under each governor he kept a *Dewan* or revenue collector, a number of *Faujdars* or military commanders of districts, a *Mir-i-adl* or Lord Chief Justice, the *Kazis* or officers to explain the laws, and a *Kotwal* or Police Superintendent in each big city. All the expenses of each Suba were met from its revenue, and the surplus was sent to the imperial coffers at Agra.

Akbar's Revenue System.—The revenue arrangements of Akbar were carried out by his great finance-minister, Raja Todar Mall. The method followed by Todar Mall was this :—First, all the cultivable lands were carefully surveyed ; next, they were classified according to their fertility ; lastly, the revenue was fixed at a third of the gross produce. This settlement

was at first annual, but it was afterwards made for ten years. Akbar allowed the people to pay their revenue in money or in kind.

Akbar's Military System—Akbar had a large standing army. His officers were called *Mansabdars* and were divided into several classes according to the number of men they held in command. Thus, there were Mansabdars of 10,000 horse, or 5,000 horse down to commanders of 10. Akbar allowed none but the royal princes to hold commands of the highest class. Many of the conquered Rajput princes were appointed to higher commands in the army, and the Rajput contingent in the army distinguished itself by its valour and fidelity. Of his Hindu generals may be mentioned, Raja Man Sinha of Jaypore, Raja Birbal and many other Rajput princes. In order to have the soldiers more attached to his person, he abolished the old system of granting *jaigirs* to the generals, and paid salary to the soldiers.

Akbar's Religious System.—In religion, Akbar was a pure monotheist. But he regarded all religions with equal veneration and held that every form of religion could give man salvation. This principle of universal toleration readily won over the hearts of Hindus. He used to collect around him men of all known creeds, and hear them explain their different tenets. He is said to have promulgated a new religious system containing the best principles and practices of all religions. This he called 'The Divine Faith,' and of this he declared himself the heaven-sent prophet. This religion was

highly philosophical and gained but a few adherents outside his courtiers, who professed obedience to it in deference to their master.

His Policy of Social Reform.—Though fully tolerant and averse to interference in the religion of his subjects, Akbar turned to reform society by checking the fanaticism of the mullahs, and by putting an end to many evil practices of the Hindus. Thus he prohibited the burning of widows and early marriage of women, and legalised the remarriage of Hindu widows.

Some great men in Akbar's Court.—We meet with a galaxy of great men in the service of Akbar. These were :—

1. **Todar Mall** or Raja Todar Mall, a Kshattri of Lahore, who once served under Sher Shah. He played a prominent part in the conquest of Bengal, where he went twice in charge of expeditions, and greatly distinguished himself by his bravery in war. But his chief fame rests on the revenue arrangements which he made as the Finance Minister of Akbar (See *above*).

2. **Abul Fazl**, the author of the *Akbar Namah*, a history of Akbar's reign. He was the most trusted minister of Akbar, and was a man of great intellect who was deeply read in religion and philosophy. The *Ain-i-Akbari* is a part of the Akbar Namah. It was the administrative report and statistical survey of Akbar's Empire. Abul Fazl's assassination by the instigation of Selim affected Akbar so deeply that he passed two days and nights without food or sleep.

3. **Faizi,** the brother of Abul Fazl. He was a great scholar and a poet. He learnt Sanskrit and translated many Sanskrit works into Persian.

4. **Tansen,** the famous musician.

5. **Birbal,** the great court jester. He was a man of ready wit and could compose verses. He was also a brave general and lost his life in a battle against the Yusuf-zais of the border.

6. **Man Sinha,** the great Hindu general of Akbar. He was a Prince of Jaypur. He was a brave general, and conquered Bengal, Orissa and Mewar for Akbar.

7. **Badauni,** the historian.

Akbar's treatment of the Hindus.—Akbar's treatment of the Hindus was most generous. Muhammadan though he was, he made no distinction between a Hindu and a Muhammadan. Conquered Hindu chiefs were invariably raised to high honours and often given commands of a *Zilla* or a *Suba*. Rajput princes, Hindus of Hindus, were amongst his generals and councillors. He swept away all taxes on Hindu pilgrims and abolished the *jiziah,* a hated poll tax on the non-Musalmans. But though he favoured the Hindus in all sorts of ways, he put down many Hindu rites and customs which appeared evil to him. Thus he forbade child-marriage, permitted the re-marriage of Hindu widows, and prohibited the *sati*.

JAHANGIR—FOURTH MOGUL EMPEROR.
1605-1627.

Jahangir's accession.—On the death of Akbar, his son Selim ascended the throne in 1605, under the title of Jahangir or Conqueror of the World, and ruled until 1627. Four months after his accession his eldest son, *Khusru*, rebelled against him, but was soon subdued and put in confinement for the remainder of his life.

Submission of Mewar and Ahmadnagar.—Amar Sinha, the son of the heroic Rana Pratap of *Mewar*, was next attacked by Jahangir, and after many unsuccessful expeditions, was finally forced to sue for peace. Jahangir following the wise policy of his father granted him honourable terms. The Rana was exempted from attending the court and his territories were returned to him. *Ahmadnagar* gave Jahangir lots of trouble. Here, Malik Ambar, an Abyssinian minister of the State, repeatedly defeated the Moguls, and only came to terms with them when Prince Khurrum (Jahangir's third son afterward, Shah Jahan), marched against him with a powerful army and defeated him in an obstinately-contested battle in 1621.

Nur Jahan.—The grandest event of Jahangir's reign was his marriage with **Nur Jahan** in 1611. Nur Jahan was a remarkable woman in the history of India. She was of Persian parentage, and was born at Kandàhar. Her parents, who were on their way to India from Persia, were in such a destitute condition at the time that they left her on the high road. A wealthy merchant, who happened to pass by, took her up and

carried her to Delhi with her very mother as her nurse. She was named Mihir-un-nissa, and used to visit Akbar's harem. Here she attracted the eyes of Jahangir, when he was as yet Prince Selim. But Akbar would not permit their marriage and married her to a brave officer, Sher Afghan, and removed the pair to Bengal with a *Jaigir*. When Jahangir became Emperor, he commanded her divorce. The husband refused and was killed. The widow was carried away to Delhi, and after some time, became Jahangir's wife with the high-sounding title of Nur Jahan or Light of the World. From this time she became the real ruler of the Empire. Her influence was unbounded. Her name was put on the coin of the realm. The Emperor took no step without consulting her. But she was of intriguing habits, and her ambition for power kept the imperial family in constant turmoil.

Sir Thomas Roe.—Another important event was the visit of Sir Thomas Roe, the English ambassador sent by King James I, of England to the court of Jahangir. He came from England to seek certain trading advantages for the English East India Company which had been established in 1599, under charter from Queen Elizabeth. The English in those days were opposed by the Portuguese, and Roe was sent out by the English king with presents for the Emperor to win over imperial support for the English merchants. He remained in India for two years, and has left valuable accounts of what he saw in the court of the great Mogul, and of the state of the country.

Speaking of **Jahangir,** Roe says, that the Emperor administered justice himself, and saw the sentences executed with his own eyes; that, though he himself freely indulged in wine, he would not allow his subjects to follow his example; and that, he was an atheist who was content with all religions. Roe also speaks in high terms of the splendour of the Mogul court and of the magnificence of the Emperor.

Of Prince Khurrum, Roe says, that he was proud and haughty in manner, exceedingly bigoted, feared rather than respected, flattered by some, envied by others, loved by none; but that he was a man of ability and prudence as also of business habits.

Regarding the state of the country, Roe observes, that the Viceroys of distant provinces exhibited but lax obedience; that a feeling of insecurity pervaded the whole Empire; that oppression was general; that there were several towns which were in a state of decay and desertion; that the mass of the people were steeped in poverty; that the nobles were unprincipled and all open to corruption; that the Rajput Rajas were the best and most trustworthy subjects; and that the manual arts were in a high state of cultivation.

Last years of Jahangir.—The last years of Jahangir were disturbed by the rebellion of Prince Khurrum and Mahabat Khan. The Prince rebelled against his father, because Nur Jahan sought to secure the succession for Jahangir's youngest son, Shahryar, who had married her daughter by her first husband. After many defeats and disasters the Prince submitted to his father.

Mahabat was the ablest general in the service of Jahangir. His influence with Jahangir had aroused the jealousy of Nur Jahan, and he was suddenly sent for to court to answer charges of embezzlement. He came with a number of soldiers and took the Emperor prisoner. Nur Jahan strove hard to rescue her husband, but, failing in her attempt, joined him in captivity. A year after, however, she freed the Emperor from Mahabat's hands and became supreme again. Mahabat fled to the Deccan and was afterwards pardoned.

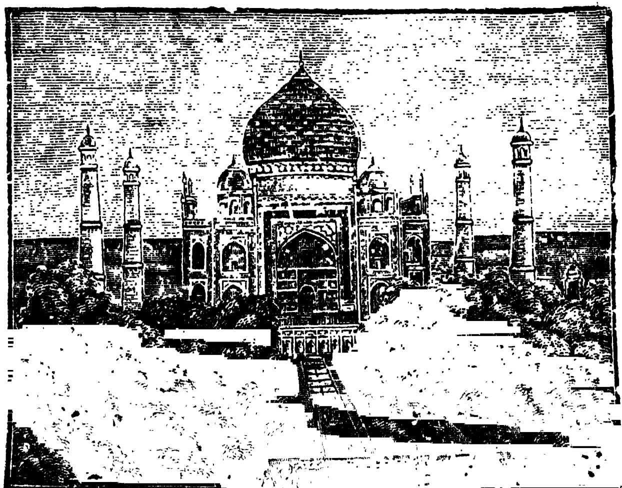
Jahangir died of a severe fit of asthma in 1627.

SHAH JAHAN—FIFTH MOGUL EMPEROR.
1627-1658.

Shah Jahan's Reign.—On the death of Jahangir, his third son, Khurrum, proclaimed himself Emperor under the name of Sah Jahan or King of the World. Shah Jahan's first act was to put to death his youngest brother Shahryar, who with the help of Nur Jahan had aspired to the throne. Nur Jahan's influence too came to an end. She became a pensioner and passed the rest of her life without any interference with politics. He next turned his attention to the Deccan. Here he put down the rebellion of his Afghan general, Khan Jahan Lodi, who had joined the King of Ahmadnagar against the Moguls. He then annexed Ahmadnagar to his Empire after a war of seven years in 1637. Bidar was next taken and the Muhammadan States of Bijapur and Golkunda were attacked and forced to pay

tribute. But one loss dimmed the glories of Shah Jahan's reign. Kandahar was captured by the Persians in 1653, and Shah Jahan could not recover it.

Shah Jahan as a Builder.—As a ruler, Shah Jahan, continued the liberal policy of his grand-father, and under him the Empire enjoyed internal peace and prosperity. His subject were contented and loyal to him and the country attained to a prosperity unknown in the days of his predecessors. The Emperor was famous



TAJ MAHAL.

throughout the world for his magnificence, and his grandeur was specially shown in his buildings. He built the famous **Taj Mahal** at Agra. It is the sepulchre of his beloved consort Mumtaj Mahal, and is the most wonderful structure in the world. In it he was also

afterwards buried. It cost him three crores of rupees and was completed in twenty years. He also built at Agra, the famous *Mati Masjid* (Pearl Mosque), which is perhaps the purest and loveliest house of prayer in the world." He adorned Delhi with a splendid palace, a great Mosque called the **Jumma Masjid**, and the **Dewani-Khas** or Court of Private Audience. The **Peacock Throne** was another of his grand works. It is said to have cost him six and a half crores of rupees.

Last years of Shah Jahan.—The last two years of Shah Jahan's reign were embittered by dissensions among his unruly sons. Shah Jahan fell ill in 1657. He had four sons—Dara, Shuja, Aurangzeb and Murad. Of these, Dara, the eldest, was his father's favourite and lived with him at Agra. He was kind-hearted and learned, but was detested by the Musalman chiefs for his liberal ideas. The three others were Governors of remote provinces, *viz.*, Shuja of Bengal, Aurangzeb of the Mogul Deccan, and Murad of Gujrat. Of them the ablest and most crafty was the third Prince Aurangzeb. He was a learned scholar, a capable politician, and a man of indefatigable energy and had distinguished himself in wars against Bijapur and Golkunda, which he nearly conquered. Aurangzeb had an assistant Mir Jumla, an able minister of Golkunda who had deserted his master. Hearing of their father's illness, all the four brothers at once prepared to seize the throne, each on his own account. Shuja was the first in the field, but he was defeated near Benares by Dara's son and was obliged to flee to Bengal. Aurangzeb gained over Murad

on professing his desire to make him king, and then retire to Mecca. The two united, met and defeated the imperial army under Jaswant Sinha at Ujjain. They next fell upon Dara, defeated him near Agra, and forced him to flee to Delhi. Three days after this battle, Aurangzeb entered Agra in triumph, deposed his father, threw Murad into prison and proclaimed himself Emperor under the title of Alamgir in 1658. Shah Jahan thus deposed, remained a prisoner in the fort of Agra until his death in 1666.

Bernier.—It was in the last year of Shah Jahan's reign that Bernier, a French traveller, arrived in India, as stated above, in 1658 when the Mogul Empire was being convulsed by the fratricidal struggles among the sons of Shah Jehan. He witnessed with his own eyes the revolution which placed Aurangzeb on the throne. He was for sometime in the service of Aurangzeb in the quality of a physician, and remained in the country until 1666. He has left us an account of what he saw and heard in the country during his sojourn of eight years. He says :—

1. That the Mogul Empire was about 500 common leagues in extent; and it contained large countries which were very fertile, yielding abundance of rice, silk, cotton and indigo; that some countries were very populous, in which the tradesman applied themselves to embroideries and all kinds of silk and cotton manufacture; but that there were some places which suffered greatly from evil treatment by the Governors :

2. That Aurangzeb was a great and rare genius, a great statesman, and a great king; that he had immense revenues and riches; that though he kept his father a prisoner in the fort of Agra, he let him have his women, singers, dancers, cooks, mullahs, and others, and often consulted with him in matters touching Government and State affairs; and that, on the death of Shah Jahan, he was exceedingly affected and expressed all the marks of grief that a son could express for the loss of his father:

3. That some of the Rajput Rajas in the service of the Emperor were very rich and powerful; and that the Rajputs were all good and loyal soldiers:

4. That the Army of the Empire consisted of Rajputs, Pathans and Moguls; and that the artillery was of two sorts, heavy and light:

5. That the people were poor and were very much oppressed by the Provincial Governors:

6. That trade was carried on very extensively; and that Indian commodities were exported to Persia, Turkey, Pegu, Siam, the Maldives, Mozambique, and other places:

7. That the manual arts were in a flourishing condition and showed great skill and workmanship:

8. That Delhi and Agra were splendid cities; that most of the houses in Lahore were in ruins; and that Kashmir, the "Paradise of Hindustan," was a semi-circular city upon a lake of sweet water. It was four or five miles in compass, having well-built wooden houses which were two or three stories high:

9. That Bengal was a country abounding in all things; that it produced in abundance rice, sugar, cotton, silk, saltpetre, lac and opium; that there was also plenty of many sorts of fish, both fresh and salt; that its inhabitants ate very little bread; that from Rajmahal to the sea, the land was full of great channels which were lined on both sides with well-peopled villages and large fields; and that near the sea the air was not healthy.

AURANGZEB—SIXTH MOGUL EMPEROR. 1658—1707.

First Acts of Aurangzeb.—The first object of Aurangzeb, after ascending the throne, was to get rid of his rivals, the chief of whom were his brothers Dara, Shuja, and Murad and their sons. He first defeated Shuja, near Allahabad and sent his general Mir Jumla in pursuit. Shuja was chased to Arracan where he perished with all his family. He next met Dara near Ajmere, defeated him, and again compelled him to flee. Dara was soon afterwards betrayed into his hands and put to death. The credulous Murad was then got rid of. A charge of murder was brought against him, and he was executed in prison. Dara's sons and a son of Murad were next captured, and shut up in the fortress of Gwalior where they were quietly done away by poison. In 1666 Shah Jahan died, and Aurangzeb was thus left without a rival to dispute his throne.

Aurangzeb's Wars.—The reign of Aurangzeb lasted 49 years, from 1658 to 1707. It was a reign of wars

only—wars with Sivaji and his successors, wars with the Rajputs, and wars with the Musalman kingdoms of Bijapur and Golkunda. These wars were the curse of Aurangzeb's reign. The wars against the Marhattas were waged at first by means of his generals, but afterwards he himself took the field at the head of a Grand Army and spent 24 years in the Deccan personally directing all the operations of the wars. They brought indeed much success to Aurangzeb and many additions to his Empire, but they ate up the very vitals of that Empire and reduced it to the verge of ruin. Indeed they were the chief of all the circumstances which precipitated the downfall of the House which Akbar had taken so much pains to build up and consolidate.

Expedition to Assam.—The first military operation in the reign of Aurangzeb was the expedition to Assam. For this purpose Mir Jumla, one of the ablest lieutenants and generals of the Emperor was appointed Subadar of Bengal and was ordered to conquer Assam. The Subadar was at first successful in capturing the capital of the kingdom, but late in the year when the rains set in, he was compelled to retreat. Pestilence broke out in the army which returned with reduced numbers. Worn out with fatigue, the Subadar died broken-hearted (1663).

Wars with Sivaji.—Meanwhile the attention of the Emperor was diverted to the south where a new power was rising under the leadership of the great Sivaji. Sivaji had not only formed the idea of the revival of the Hindus, but had already turned the peace-

ful Mawali peasants into hardy and skilful warriors, and after waging successful wars against the Bijapur Sultan, was fast encroaching upon the Mogul territories. (See Chapter IX.) He had, by this time, made himself master of a considerable kingdom and his independence was recognized by the Musalman Sultans in the neighbourhood. He had a trained army of about 60,000 horse and foot soldiers. At first his incursions were hardly noticed and the local officers were ordered to put down the "Mountain Rat," but when all their attempts failed, the Emperor ordered Shaista Khan to put him down. Shaista Khan was at first successful and having captured Poona occupied Sivaji's own house.

Sivaji, however, one night suddenly attacked Poona with a handful of followers and compelled Shaista Khan to fly away in haste with the loss of his fingers. In 1664 he sacked the rich city of Surat, carried off an immense booty and soon afterwards coined money in his own name. Thereupon Aurangzeb sent Jay Sinha and Dilir Khan, whose operations were so successful that Sivaji was compelled to sue for peace. He was forced to surrender a large number of his forts and consented to hold his principality as a vassal of the Emperor.

Sivaji was soon afterwards invited to Delhi where he was made prisoner by the Emperor. He, however, escaped by a stratagem and reaching his capital, waged wars on the Moguls and the Sultans of Golkunda and Bijapur. In 1667 the Emperor recognized him as a

King. But again, the war was renewed and a large part of the Mogul territory was ravaged by the Mahrattas, who levied *Chauth* or a fourth part of the revenue on the Mogul territory. In 1674, Sivaji was solemnly enthroned at **Raigarh** with the title of 'Māhārājā', and after ruling for six years, he died in 1680.

The discontent of the Hindus and the "Rajput Revolt."—Since the time of Akbar, the Rajputs had been the faithful vassals of the Mogul Empire. But Aurangzeb's policy towards the Hindus in general became worse day by day and drove the Rajputs, the bravest and most loyal of the Emperor's Hindu subjects, to revolt. Aurangzeb was a bigoted Musalman and, after his establishment on the throne, treated the Hindus harshly. He forbade image worship, prohibited Hindu fairs and festivals, and stopped the Brahmins of Benares to teach the Vedas. In a fit of fanatical zeal he destroyed the Hindu temples at Benares, Muttra and various other places. Various taxes were levied on the Hindus, while those on the Moslems were taken away. He ordered the dismissal of all Hindus from service and treated the Hindu vassals with contempt. In 1677 he revived the *jiziah* that hated capitation tax on non-Musalmans which was the curse of the Pathan rule in India and which the humane Akbar had abolished, and laid it upon the Rajputs also. The Rajputs besought the Emperor to take off the tax, but he turned a deaf ear to all their entreaties. He also sought to seize treacherously the widow and children of his famous Rajput general, Raja Jasawant

Sinha of Marwar, who has just died in Kabul where he was the Governor. These circumstances exasperated the Rajputs, and they rose in revolt under the leadership of Rana Raj Sinha of Mewar and began a long war with Aurangzeb. In course of this war, Aurangzeb often defeated them and reduced to straits, laid waste Rajputana with fire and sword, pitilessly plundered Rajput villages and towns, and carried away Rajput women and children into slavery. The Rajputs also retaliated by defacing the mosques, burning the Quoran, and otherwise insulting the Muhammadan religion. A peace was at last concluded in 1681, which was favourable to the Rajputs. This peace, however, did not heal the wound, and the Rajputs who had hitherto been the chief supporters of the Mogul throne, became, from this time, its bitterest enemies.

Wars with Bijapur and Golkunda.—Since the time of Shah Jahan, Bijapur and Golkunda had been vassals of the Moguls and had been paying tribute to the Mogul Government. But nothing short of their complete annexation would satisfy Aurangzeb, because the ruling princes of these States were *Shias*. So he made war upon them: This war was waged off and on for 29 years, after which the kingdoms were conquered and included in the Mogul Empire—Bijapur in 1686, Golkunda in 1687. But their conquest was a fatal blunder, as the Moguls were thereby deprived of the co-operation of the Deccan Musalmans, which was necessary at this juncture to check the growing power of the Mahrattas and avert thereby the ruin of the Mogul Empire.

The last years of Aurangzeb.—After the reduction of the states of Bijapur and Golkunda Aurangzeb fell upon the Mahrattas who were now led by Sivaji's son, the brave yet incompetent Sambhuji. In course of the war Sambhuji was defeated and captured along with his son. Aurangzeb put Sambhuji to death with horrible cruelty and kept his infant son Sahu at Delhi. Thereupon Rajaram, the second son of Sivaji, became the leader of the Mahrattas and continued a guerilla warfare against the Moguls who, though successful in battles, began to lose heavily on account of the Mahratta depredations and the tactics of their cavalry bands. These never faced the imperial army, but spread terror and havoc all around, set fire to the imperial camp, cut off supplies and destroyed food stuffs. The war continued for a long time. Aurangzeb won battles, but he could not vanquish the Mahrattas. The last years of the Emperor were thus clouded by a succession of failures and disasters. The Grand Army, at the head of which he had moved to the Deccan to conquer the country himself, was completely disorganised, worn out, and reduced in number under the harassing and predatory mode of warfare followed by the Mahrattas. A terrible flood of the Bhima swept away a considerable number of his soldiers, besides vast quantities of stores and provisions. The Jats, near Agra, rose in rebellion and could not be subdued. The Rajputs combined themselves again into a hostile confederacy. The Sikhs between the Sutlej and the Ravi, grew into a formidable military brotherhood, and defied the

imperial authority in the Punjab. Lastly, the Maharattas began to spread their ravages on all sides and retook the forts they had lost. Thus reduced to great extremities, Aurangzeb retreated to Ahmadnagar, and there breathed his last in the eighty-ninth year of his age and fiftieth year of his reign in 1707.

Character of Aurangzeb.—Aurangzeb's is a strange character in history. By the Musalmans he is regarded



AURANGZEB.

as a perfect pattern of a Muhammadan King. By the non-Musalmans, on the other hand, he is hated as a base hypocrite, a cruel persecutor, a fratricide, and almost a parricide. That he was an able and wise monarch, simple in his habits, blameless in his private life, cool and courageous in times of danger, and averse to every form of luxury and pleasure, is admitted on all hands. His diligent application, his mildness to the officers of

the State, his wonderful power of endurance, his stern sense of justice were the theme of universal admiration and praise. He promoted the arts ; he encouraged learning ; he established schools ; he was most active and impartial in the administration of justice ; and he was accessible to all his subjects. Cruelty was not a principal trait in his character ; it is said that blood was only shed by him when it was absolutely necessary and when State reasons required it. But in spite of these noble and kingly qualities, a few vices he had and these were colossal. The defect lay in the heart. It was narrow and suspicious and could not tolerate differences in others. This made him a short-sighted politician, a narrow-minded bigot, perversely obstinate, suspicious of everybody, and intolerant of those who differed from him in religious belief. It was foreign to his character to keep his word, or even to break it in a straightforward manner.

Aurangzeb's treatment of the Hindus.—Aurangzeb, as we have stated above, was a narrow-minded bigot. Consequently it could not be expected that he would treat generously persons who differed from him in religion. Accordingly we find him engaged in a series of harassing persecutions of his Hindu subjects. He reimposed the *jiziah* on the Hindus ; he forbade their fairs and festivals ; he drove them out of the administration ; he pulled down a great many of their temples and defiled others ; he would not allow them to ride on horses or elephants, or be carried along in *palkis*. The result of all this was that the Hindus

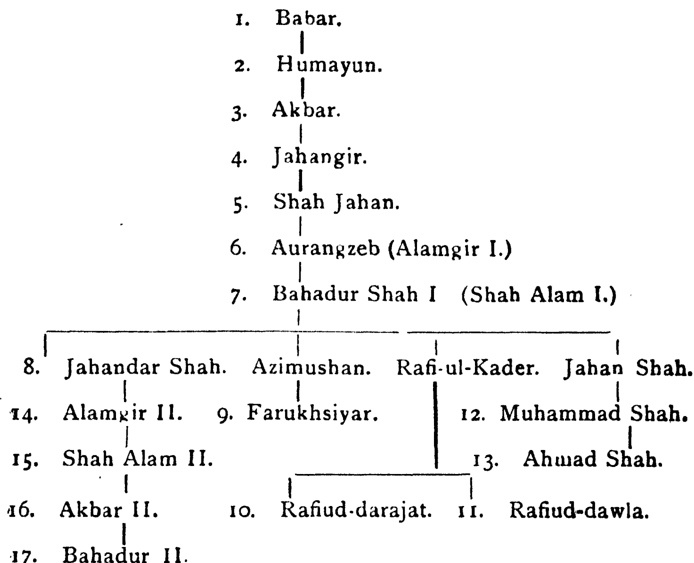
were completely alienated from him and became his bitterest enemies.

Akbar and Aurangzeb—a Comparison.—Akbar and Aurangzeb were two of the greatest Emperors of the Mogul dynasty; the Musalmans consider Aurangzeb to be greater than Akbar. Both were equally brave in the battlefield, and equally able in ruling their great Empire. Both were just and laborious. But in almost every other respect the two were most unlike each other. Akbar treated all his subjects alike and appointed them to high posts without any distinction of caste or creed; Aurangzeb favoured the Sunni Muhammadans only and drove the Hindus out of the administration. Akbar was perfectly liberal and tolerant; Aurangzeb was a bigot and persecutor. Akbar trusted his people; Aurangzeb was suspicious of everybody, even of his own sons. Akbar abolished the *jiziah*, the most invidious tax on non-Musalmans; Aurangzeb reimposed it and would not remove it although crowds of Hindus thronged about his palace imploring him to take the tax off. Akbar by his conciliatory policy, converted the Rajputs from foes into firm supporters of the Mogul throne; Aurangzeb by narrow-minded bigotry, turned them into bitter enemies of that throne. All of Akbar's works were constructive; most of Aurangzeb's works were destructive. In fact Akbar sought to conciliate all; while Aurangzeb's measures alienated the largest section of his subjects.

CHAPTER VII.

FALL OF THE MOGULS.

A GENEALOGICAL TABLE OF THE MOGUL EMPERORS OF INDIA.



THE DECLINE AND FALL OF THE MOGUL EMPIRE.

The successors of Aurangzeb.—After the death of Aurangzeb, eleven monarchs of his line held sway in Delhi one after another. They were all, with the exception of Bahadur Shah, worthless rulers. The first eight of them had some show of dignity and were

styled Emperors ; the last three were mere pensioners of the English, and were known as "kings of Delhi."

Bahadur Shah, the son of Aurangzeb, succeeded his father after having defeated his brothers and reigned until 1712. He was quite an old man when he ascended the throne and tried hard to prevent the dissolution of the Empire by pursuing a policy of conciliation and toleration.

Peace with the Hindus.—Actuated by this policy, he liberated Sahu, the grandson of Sivaji, who had been taken prisoner by Aurangzeb, and acknowledged the Mahratta claim to levy *Chouth* even in part of the Mogul Deccan. He also made peace with the Rajputs by virtually declaring Udaypur, Jodhpur, and Jaypur independent. But he could not treat the Sikhs with similar lenity. Under the persecutions of Aurangzeb these people had grown into an aggressive militant sect, and, under their leader Banda, had raided the Punjab as far as Lahore and Delhi. Bahadur defeated them with great slaughter and chased them to the hills. After Bahadur's death, domineering *Viziers* usurped all power in the State and began to make and unmake Emperors at their will.

Jahandar Shah, the son of Bahadur, was made Emperor by one such *Vizier,* named Zulfikar Khan, but was defeated and slain in 1713 by the combined forces of the Syad brothers, Husain Ali and Abdullah, who were governors of Behar and Allahabad respectively. Thereupon **Farukhsiyar,** a grandson of Bahadur Shah was raised to the throne by the two Syad brothers, and

reigned nominally from 1713 to 1719. During his reign an ignominious treaty with the Mahrattas made the Mogul Deccan tributary to Sahu. The Sikhs were exterminated like mad dogs and their leader, Banda, was put to a cruel death. The Mahrattas too, for the first time, interfered in the affairs of Delhi by helping the Syad brothers in the work of dethroning and killing the Emperor. The Syads next set up **Two Boy-Emperors** (Rafi-ud-darajat and Rafi-ud-daula) one after the other. They were grandsons of Bahadur Shah and they both died in course of a few weeks. Thereupon another grandson of Bahadur was next placed on the throne (1719) by the Syads with the title of **Muhammad Shah.** He reigned until 1748. During the early part of his reign Chinkleech Khan (known also as Asaf Jah and Nizam-ul-Mulk), and Sadat Ali disgusted at the conduct of the Syads made themselves independent at Haidarabad in the Deccan and in Oudh respectively. And though the Syad brothers were at last killed nothing could stem the dismemberment of the Empire. The Mahrattas, under the Peshwa Baji Rao, ravaged the territory up to the gates of Delhi, and compelled the Emperor to cede to them Malwa and the whole region between the Narmada and the Chambal. Nadir Shah, the terrible Persian, poured into India and plundered Delhi, and Ahmad Shah Abdali made his first invasion of India. Muhammad Shah died in 1748.

Dismemberment of the Empire.—The Mogul Empire reached its greatest extent and power in the time of Aurangzeb. But in the midst of wars and revolts he

could hardly find time to consolidate his new conquests, and under his weak and imbecile successors, the Empire crumbled to pieces. This crumbling process began after the death of Bahadur Shah and by the end of the reign of Muhammad Shah the twelfth Emperor disintegration was practically complete. The *Deccan*, and *Bengal*, were usurped by their respective viceroys, the Nizam and Ali Vardi; *Oudh* was seized by Sadat Ali; *Gujrat*, *Malwa* and a large part of *Central India* passed to the Mahrattas; while *Kabul*, *Kandahar*, and the districts to the west of Sind were annexed by Persia. In the time of Ahmad Shah, the son and successor of Muhammad Shah, the *Punjab* was lost to the Empire; the Rohillas established their independence in *Rohilkhand*; and the Jats founded a State near *Agra*. In the reigns of the next two Emperors Alamgir II. and Shah Alam, the Empire was further shorn of its best possessions. Of the enemies of the Empire created by the policy of Aurangzeb the most determined were the Mahrattas. They took advantage of the situation and began to harass the weak Delhi Government. The ability of the Peshwas, who were the real rulers of the Mahrattas, enabled them to force the Moguls to submission and to concede to all their demands. From the time of Baji Rao they conceived the grand idea of establishing their supremacy over the whole of India. All this will be related in a subsequent chapter.

Foreign Invasions; Nadir Shah—Foreign invaders too appeared. Of these who ravaged India during this weak condition of the Empire the first was Nadir,

"the Napoleon of Asia, the Chenghiz Khan of the eighteenth century," who was originally a shepherd on the shores of the Caspian Sea. By his courage and perseverance, he gradually raised himself from his inglorious position to great power, and finally usurped the Persian throne. He had heard of the wealth of the Mogul Emperors of India, and, as plunder to him was a far dearer object than conquest of countries, he invaded India with the sole object in view. His invasion took place when Muhammad Shah was the Emperor of Delhi. Muhammad Shah and his great commanders, the Nizam and Sadat Ali, met the invader at *Karnal* (1738), but were defeated. Muhammad next surrendered himself to Nadir, who then entered Delhi and took up his quarters in the imperial palace. On the second day after his entrance a report of his death spread all over the city; whereupon the citizens rose against his soldiers and killed a good many of them. This enraged Nadir, and he gave orders for a general massacre, which lasted nearly a whole day. Massacre over, the work of pillage began. The treasury was plundered; money and jewels were extorted from the wealthy nobles; contributions were collected from the Provincial Governors; and the celebrated Peacock Throne and the famous diamond *Kohinur* were seized. Nadir then quitted Delhi after a residence of 58 days, taking with him a treasure estimated at upwards of 30 millions sterling, and a train of elephants, horses, camels, and several hundreds of skilful artizans.

Invasions of Ahmad Shah Abdali.—The next

foreign invader Ahmed Shah, the chief of the Afghans of the Abdali tribe, was originally an officer in Nadir's service. On the assassination of his master, he occupied Kandahar, and gradually extended his dominions from the Indus to the frontiers of Persia. Following the example of Nadir, he invaded India, when, as stated above, Muhammad Shah was the Emperor. But he was defeated at *Sirhind* in 1748 where the Moguls gained their last victory. In the same year Muhammad Shah died and his son Ahmad became the Emperor. In the reign of Ahmad Shah, he made a series of invasions into India. As a result of his first invasion he wrested the Punjab from the Emperor (1748). In 1757, the Abdali chief again made another invasion of India, because Ghaziuddin, the minister of the Emperor Alamgir II., had treacherously seized his conquered province of the Punjab. The furious Abdali this time took Delhi, and gave it up to plunder. He then retired to Kabul. But his fourth invasion was the most terrible of all his invasions. In the year 1759 the Mahrattas, under Raghoba, had forcibly taken possession of the Punjab and had driven out all the Afghans from the province. When Ahmad heard this he was beside himself with rage. He entered India at the head of a large army and met the Mahrattas under Sadaseo Rao on the historic field of Panipat. Here, after a hotly contested battle, the Mahrattas were completely defeated (1761), and most of their great leaders were killed. After this the Abdali invaded India twice again to check the growing power of the Sikhs in the Punjab.

Successors of Muhammad Shah.—On Muhammad Shah's death his son **Ahmad Shah** ruled for six years at the end of which he was deposed by Ghaziuddin, a son of Nizam-ul-Mulk, in 1754. Ghaziuddin next raised **Alamgir II.**, a son of Jahandar Shah, to the throne. In the reign of Alamgir II., Ahmad Abdali entered India for the third time in 1757 and sacked Delhi. Alamgir was murdered in 1759, when his son **Shah Alam** became Emperor. Shah Alam's reign was a very eventful one. Ahmad Abdali made a fourth invasion of India and defeated the Mahrattas in the Third Battle of Panipat in 1761 and thus shattered their imperialistic dream. Meanwhile the English obtained in 1765, the Dewani of Bengal, Behar and Orissa, from the Emperor who was then practically a throneless fugitive. They subsequently took Delhi, freed the Emperor from the thraldom of the Mahrattas and the turbulent Sardars, and granted him a pension. During his reign and that of his two predecessors, the Empire had been reduced to its narrowest limits. It did not extend beyond a few acres of land round the imperial city. The glories of the Empire were gone. Nothing remained for the descendant of the Great Moguls but a name and a glorious past. This too often became a source of great trouble than of any good. Shah Alam had lived a fugitive and a prisoner for the greater part of his life. Afterwards he had become the pensionary of the Mahrattas and lastly of the English after their success over the former (1804).

The English protection at last made the titular

Emperors secured from violence and insult. On Shah Alam's death in 1806, his son **Akbar II.** became the titular Emperor. He died in 1827. His son **Bahadur Shah II.** was the last ruler of the Mogul Dynasty. He was foolish enough to join the rebels in the Sepoy Mutiny of 1857-58, for which he was deported to Rangoon, where he died in 1862. Babar's great line became extinct in that year.

CHAPTER VIII.

STATE OF INDIA UNDER THE MOGULS.

How the Administration was carried on.—During the ascendancy of the Moguls, the sovereign power in the country was vested in the *Emperors*, who held their courts at Delhi or Agra. The whole Empire was divided into several Subas or Provinces. In each Suba, the supreme power was held by the *Subadar* or Viceroy, who ruled the province. Under each Subadar there were the *Dewan*, who collected the revenue; the *Foujdars*, who commanded the army of the Suba; the *Mir-i-adl*, who dispensed justice in the capital of the Suba; the *Kazis*, who administered the laws in towns; and the *Kotwals*, who managed the city police. The Subadar had to pay a certain amount of yearly revenue to the imperial treasury after meeting the local expenses, and was responsible for the peace of his Suba. In addition to these there were officials, the *Jaigirdars* and

Zamindars, who were also of great service to the State. The Jaigirdars were owners of lands, called *Jaigirs*, which they had received from the Emperors as a mark of favour, or as a reward for some meritorious service. They had to pay certain dues to the Emperors. The Zamindars who were hereditary collectors of revenue also held lands from the Emperors or Subadars and, after paying the stipulated sum to the Subadar, enjoyed a part of the revenue of their Zamindaries. These Zamindars exercised their authority within their local areas. They kept the peace, and tried small civil and criminal suits. Many of them kept bodies of troops and some of them were powerful enough to resist the authority of Provincial Subadars, and were put down with great difficulty. Pratāpáditya of Bengal was one of these Zamindars. He succeeded in establishing independent authority over a large part of Western Bengal. In Bengal the *Bāra Bhuyás* were very powerful and retained their local influence for a long time.

Sources of Imperial Income.—Besides the revenue from each Suba, the Empire derived a considerable income from other sources. This included the tributes paid by the subject princes, toll on foreign merchandise, and the proceeds of several other taxes.

Condition of the People.—Throughout the Mogul period, the people had practically no voice in the administration. They counted for nothing. Their wealth, their honour, and their life, all depended on the nature of the prince set to rule over them. If the ruling prince was kind and generous, the people prospered ;

but if he happened to be a rapacious tyrant, impoverishing tributes were exacted from them on every pretext and they groaned under extreme misery. The early Mogul Emperors however were very kind to their subjects. They paid the greatest attention to their welfare. They received reports from the provinces and redressed the grievances of their aggrieved subjects. In times of scarcity and famine they did their best to alleviate their sufferings, remitted taxes and distributed food. Provincial Governors like Siasta Khan and Murshidkuli also felt equally for their subjects. On the whole, however, the material condition of the people was highly satisfactory. Articles of every day necessity were cheap and scarcity was little known. The condition of artizans was good. Indian manufactures were highly prized abroad, and India was not dependent on the outside world for her manufactured goods. Slavery existed.

Arts and Literature.—Various arts were introduced into the country during this period. Both in Architecture and Music, the Moguls made great improvement. The buildings which Shah Jahan reared were masterpieces of architectural construction and still command the admiration of the civilized world.

"**Mogul Architecture.**"—Of all the Mogul Emperors of India, two only, namely, Akbar and Shah Jahan, were great builders; the others did almost nothing to add to the architectural magnificence of India.

Akbar's first building was the tomb of his father, Humayun at Delhi. He next raised numerous buildings

at Fatehpur Sikri, his favourite residence. The richest and most beautiful of these buildings were the three small pavilions erected "to please and accommodate his three favourite Sultanas." But the most glorious structure of them all was the Great Mosque with its magnificent southern gate-way. Akbar's tomb at Sikandra



SIKANDRA.

near Agra was another of his great buildings and was built on a Buddhist model.

Jahangir reared a Great Mosque at Lahore and a few other buildings there. He also built a splendid new capital at Dacca.

Shah Jahan was the master-builder of the Moguls. The magnificent buildings and monuments built under him have already been described.

Aurangzeb personally erected no new buildings of any note, but he made a few additions here and there to the old buildings. He pulled down the temple of Vishvesvar at Benares and erected a mosque upon its site.

The progress in **Literature** was praiseworthy. A good many Histories were written. *Ferishta*, who lived in Akbar's time, wrote a history of Hindustan up to the reign of that Emperor; *Abul Fazl*, also in Akbar's time, wrote the Akbar-Namah ; *Khafi Khan*, in Aurangzeb's time wrote an account of Aurangzeb's reign ; and *Gholam Husain Khan* wrote his great work of Siyar-ul-Mutakherin, containing a history of the fall of the Mogul Empire. In addition to them a large number of Sanskrit works were translated into Persian.

Bengali writers like *Krittibasa*, *Mukundarama*, *Kasidasa* and *Bharatchandra* produced their great works in the period.

Tukaram, the Mahratta poet, and *Tulsidas*, the Hindi poet and the author of the Hindi Rāmāyana also flourished in this period.

Trade and Commerce—Trade and commerce was in a flourishing condition, though occasionally it suffered owing to the insecurity of the times. Indian commodities were exported to foreign countries. The fine Dacca Muslin, the silk and cotton clothes, precious stones, food grains, spices, and various other things

found their way to the markets of Egypt, Europe and the East. Much of this trade was carried on by Indian merchants in their own vessels, but later on towards the close of the Pathan period and the beginning of the Mogul period several European nations established trading settlements in India and much of this trade passed into their hands. Of these the Portuguese and the Dutch and later on the English and the French tried to monopolise the entire foreign trade of the country.

EARLY EUROPEAN TRADERS IN INDIA.

Trade between India and Europe before 1500 A. D. —We cannot fix the antiquity of the trade between India and Europe. But it is admitted on all hands that a considerable trade intercourse was in existence between the two continents from the 8th century B. C. if not earlier. Alexander's invasion of India (B. C. 327) gave an enormous impetus to this trade. But the trade was not direct. It was carried on through the merchants of Arabia and Persia. When the Romans were in power, Indian products, such as silk, spices and precious stones, were imported into Alexandria or Constantinople by these merchants, and thence distributed over the West. All this has been already narrated. After the fall of the Roman Empire, the merchants of Venice and Genoa stepped into the place of the Romans and became the chief purchasers of the Indian goods from the Arabs. But up to the end of the 15th century, no European nation ever thought of opening direct commercial intercourse with India.

The Europeans in India.—In the 16th and 17th centuries several European nations came to India with the purpose of trade. The chief among these were the Portuguese, the Dutch, the English, the French and the Danes.

1. *The Portuguese in India.*—The Portuguese were the first Europeans who came to India. For several years before their arrival in India, they had been trying to find out a sea-route to the country. In 1498 towards the close of the Pathan rule their efforts were crowned with success. In that year, Vasco da Gama, a Portuguese navigator of some fame, "*discovered the Cape-route to India.*" With a squadron of three ships he doubled the Cape of Good Hope and landed at Calicut on the coast of Malabar. The Hindu chief of the place, called the Zamorin, received him kindly and allowed his countrymen to trade in his country. After Vasco da Gama, several Portuguese governors came in succession to India. One of these, the great Albuquerque conquered Goa, which has since remained the capital of Portuguese India. At the height of their power, the Portuguese held a number of seaports in the East, including Ormuz in the Persian Gulf, Diu, Cochin on the Malabar Coast, Masulipatam, Negapatam, Hugli, Chittagong and other places. For nearly a century they enjoyed the monopoly of oriental trade, after which their empire in the Indies "withered away before the indomitable competition of the Dutch and the English." The only places the Portuguese now possess in India are Goa, Daman, and Diu.

2. "*The Dutch in India.*"—The Dutch were the second European nation to come to India for trade and the first to break through the Portuguese monopoly. Shut out from Portugal owing to their revolt against that government, they opened out a direct trade with the Indian seas in the early years of the 17th century. But their trade was chiefly confined to the Indian Archipelago. In India they had some important settlements on the Malabar and Coromandel Coasts, and were for some time without a rival. Chinsurah in Bengal was for a long time the capital of the Dutch possessions in India. In 1759, Clive took this settlement and put an end to the hope of Dutch supremacy in India. At present the Dutch hold no land in India.

The English Merchant Company.—The success of the Dutch in their East India trade roused the emulation of the English merchants, and they started from time to time several East India Companies for the purpose of trade in the East. The *first Company* so started, was the "Company of London Merchants." It was formed in 1599, and it obtained a charter—**"The First Charter of the East India Company"**—on the 31st of December of the same year from the English Queen Elizabeth to trade to the East. In 1635 *another Company* known as "The Assada Merchants" was established, but after a period of rivarly, it was united with the London Company in 1650. A *third Company* called the "Company of Merchant Adventurers" was formed in 1655. It combined with the original Company in 1658. The *last Company* to appear for trading

purposes was the "English Company." It was incorporated in 1698. But it soon came to terms with the London Company, and a union was effected in 1699. The title of the London Company now became "The United Company of merchants trading to the East Indies," and its affairs were managed in London by a body of 24 men, called the *Court of Directors.*

3. **Early English Settlement in India.**—The first operations of the East India Company, formed by the Charter of Queen Elizabeth, were confined to the islands of the Indian Archipelago. But being opposed there by the Dutch, the Company next turned its attention to the mainland of India. Here it soon formed settlements on the shores of Bombay, Madras and Bengal. **On the Bombay side,** it set up its first factory at Surat in 1612. The trade here was established on a more secure footing by the embassy of Sir Thomas Roe (1615), who got certain commercial privileges for the Company from the Emperor Jahangir. It next acquired Bombay in 1668 from the English King Charles II., who had obtained it as part of the dowry of his queen, the daughter of the King of Portugal. Bombay soon became the chief seat of the Company on the Western Coast. **On the Madras side,** the Company's first factory was established at Masulipatam. But the trade here did not flourish much. So the Company purchased the more favourable site of Madras from the Raja of Chandragiri in 1639 and built a fort there called Fort St. George. In 1643 Madras became the seat of a Presidency. **On the Bengal side,** Pipli in Orissa was the earliest factory

of the Company. This factory was established by permission of the Emperor Shah Jahan in 1634. Subsequently factories were established at Hugli, Kasimbazar, Patna and Dacca. In 1680 the Nawab Shaesta Khan, during his second rule, enraged at the violence of the English merchants, issued orders confiscating all the English factories in Bengal. Accordingly Bengal was abandoned, and the merchants of Hugli, under Job Charnock, retreated to Madras. But in 1690 a peace being made with Aurangzeb, Mr. Charnock returned to Bengal and established a permanent settlement on the site where Calcutta now stands. This settlement which was soon made a separate Presidency, has a history of its own, which we give below.

Early History of Calcutta.—The present magnificent city of Calcutta "the second city in the British Empire," has grown out of the three fishing villages of Sutanati, Kalikata and Govindpur. In 1690 when Mr. Job Charnock returned to Bengal after the settlement of the dispute between Aurangzeb and the English, he, instead of going to Hugli, fixed on Sutanati, some 26 miles below Hugli, for the new settlement of the Company. Here he hoisted the standard of England and established a factory. He died in 1692. In 1696 his successors in office obtained permission from the Nawab of Bengal to fortify their new settlement. Accordingly a fort was built which was called Fort William, in honour of the English King William the Third. (This fort was demolished a hundred and twenty years after, and a new one—the present fort—was

erected in its place.) In 1700, the English of Sutanati purchased the three villages of Sutanati, Kalikata and Govindpur from Azimussan, the grandson of Aurangzeb, and called their whole settlement in the three villages, Calcutta. The history of Calcutta from 1700 to the Battle of Plassey in 1757 "is little else but a chronicle of the exactions of the *Native Government* and the resistance, alternately bold and feeble, of the Company's agents." In 1715 the President of the Calcutta factory sent an embassy to the Emperor Farukhshyar complaining of these exactions. A surgeon of the embassy, Mr. Hamilton, cured the Emperor of a disease and secured for the Company extensive privileges in Bengal. In 1742, when the Mahratta invasions of Bengal became frequent, the English of Calcutta got permission from the Nawab Ali Verdi Khan to surround their settlement with an entrenchment known as the "*Mahratta Ditch.*" After Ali Verdi's death his grandson Siraj-ud-doulah became Nawab of Bengal, and with him the English had to wage a bitter struggle, which ultimately led to the establishment of British Government in Bengal.

4. **The French in India.**—The French came to India about the same time as the English. Their object was also trade *but* like the English they also founded factories. They bought Pondicherry from the King of Bijapur in 1674, and their Governor, Martin, made it the seat of a great trade. In 1688, they obtained Chandernagar from the Emperor Aurangzeb. Later on they got several other places. Towards the middle of the 18th century they launched upon a long war with

the English. The course and result of this war will be narrated in the British Period. At present the chief French possessions in India are Pondicherry, Chandernagar, Mahe, Calicut and Yanon.

5. **The Danes in India.**—The Danes also came to India for trade. Their chief settlement in Bengal was Serampur which was founded in 1616. It was acquired by the English by purchase from Denmark in 1845. At present the Danes own no land in India.

Causes of "the Break-up of the Mogul Empire."—The Mogul Empire at last broke into pieces. The root cause of this break-up was the bigoted policy of the Emperor Aurangzeb. His cruel treatment of the Hindus, and especially of the Rajputs deprived for ever the Empire of the principal props which had supported it since the days of the great Akbar. His re-imposition of the *Jiziah* upon the Hindus made them his enemies, instead of loyal supporters and thus the Empire was deprived of the loyal services of the Rajput allies. Religious persecution too turned the peaceful Sikh peasants into a Military Commonwealth which shook the very foundation of the Empire. His suspicion and mistrust of all around him alienated his best officers, and led to mis-government and corruption, which began to undermine the Empire even in his lifetime. His long wars against the vassal kingdoms of Bijapur and Golkunda utterly exhausted the Empire, and their final extinction only left the arena bare for the operations of the Mahrattas, the greatest enemies of his Empire. His fatal mistake in allowing Sivaji to grow in

force in the Deccan produced a power which completely overshadowed his own power, and which his imbecile successors found themselves quite helpless to cope with. Added to these, the civil and intestine struggles, murders, and palace-intrigues, which prevailed in his family after his death, greatly weakened the Empire. Taking advantage of the weak condition of the Emperors the provincial governments became independent and this caused complete severance of several large territories from the Empire, and induced foreigners to invade the country. Two such foreigners—Nadir and Ahmad Abdali—did actually invade India, and gave the tottering Empire the final blow which completely prostrated it.

CHAPTER X.

HISTORY OF THE MAHRATTAS.

SECTION I.

THE LINE OF SIVAJI.

The Mahrattas—Who they were.—The Mahrattas who rose to power under Sivaji were so called because they were the inhabitants of Maharashtra, a region on the Western Deccan, which in the 17th century was bounded on the north by the Satpura Mountains, on the east by the Warda River, on the south by a line drawn from Bidar *via* Kolhapur to Goa, and on the west by the line of coasts from Goa to Daman. Mr. Grant Duff states that the term Mahratta "was strictly confined to the military families of the country, many of whom claimed a doubtful but not improbable descent from the Rajputs." However this may be, the Mahrattas were all Hindus and were divided into several tribes. They were short in stature, active, hardy, sturdy, laborious and persevering. The cultivators and shepherds among them were frugal, patient and industrious; the military families were bold and enterprising. Originally they were a people of no note; it was Sivaji the Great that first gave them a national status and made their name known all over India. In the eighteenth century they became rulers of extensive kingdoms and their power became paramount in India. Some of their

chiefs and generals delighted in plundering and had paid horsemen in their service for that business. These horsemen were known as *Bargis*. The misery and suffering which the ravages of these Bargis produced on all sides were the worst of calamities that have ever befallen mankind, and their memory still lives in a lullaby which our mothers in Bengal are in the habit of chanting when they rock their fretful children to sleep.

History of the Mahrattas before Sivaji.—We do not possess a connected account of the Mahratta people before the time of Sivaji. A few isolated facts in their history only are known to us. We know, that in the seventh century, a ruler of the country successfully withstood the all-conquering armies of Harshavardhan ; and that the country was for some time under a dynasty of Rashtrakuta Kings who waged many wars against Gujrat in the ninth century. The Muhammadans first came in contact with it in the year 1294, when Ramdeva, the Yadava King of the country, submitted to Alauddin Khilji. After the fall of the Pathan Empire, Maharashtra passed under the rule of the Bahmani monarchs, who kept many of the Mahratta chiefs in their service, and employed them under the name of *Grāmādhikāri*, *Deshādhikāri* and *Desamukhya* in collecting the revenues of villages and districts. On the dismemberment of the Bahmani kingdom, it became subordinate first to Ahmadnagar and then to Bijapur. Under the Sultans of Bijapur it remained for many years in a semivassal state, in which many military leaders and *Jaigirdars* of the country wielded almost independent

authority. It was during the rule of one of these Sultans that Sivaji the Great appeared with his Mawali followers and, by his daring genius, revolutionised the whole state of affairs in the Deccan.



SIVAJI.

Sivaji.—Sivaji, the founder of the Mahratta power, was born in 1627, the year in which the Mogul Emperor Jahangir died. His father Shahji Bhonsla was at first a *Jaigirdar* under the Ahmadnagar State. He

distinguished himself by his loyal service to that State and fought hard to preserve its independence, but when Ahmadnagar fell to the hand of Shah Jahan, he accepted service under the king of Bijapur and received from him an extensive *Jaigir*.

His Early Life.—In his early years, Sivaji was left in charge of a Brahman, named Dadaji Kondeo, who brought him up as a zealous Hindu and gave him a good education in riding, shooting, wrestling, and wielding the matchlock, the bow, and the different kinds of swords and daggers used in the Deccan, but never taught him to read and write. This military training supplemented by a constant recital of the past glories of ancient Hindu Kings, thus infused in the mind of the youthful Sivaji a desire for the liberation of his country from the Mussalman yoke and the revival of Hindu independence. At the age of sixteen he formed the wild Mawalis of his native glens into a band of disciplined soldiers and, before he was twenty, commenced with these soldiers, his career of romantic adventures beginning with plunder and conquest, first in the Bijapur territories and then in the Mogul provinces of the Deccan.

His Conquests in Bijapur territories, 1646-1662.—In the Bijapur territories, Sivaji first took the hill-fort of Torna which was very carelessly guarded by the Bijapur authorities. Here he found an immense treasure, which he utilized in purchasing vast quantities of arms and ammunition, and in building a fort of his own, called Raigarh. After capturing several other hill-forts, he next openly revolted against the king of Bijapur, and seized a

convoy of royal treasure. This act of brigandage enraged the Bijapur monarch so much that he flung the loyal father (Shahji) into prison and threatened to put him to a cruel death in the hope that the rebel son would thus come to terms. But Sivaji was equal to the occasion, and sent a petition to the Emperor Shah Jahan offering his services to him. The king of Bijapur got terrified and released Shahji. After his father's release, Sivaji resumed his efforts against Bijapur territories and occupied the Northern Concan. The king of Bijapur, alarmed at the growing power of Sivaji, sent a large army under Afzal Khan to crush him. Sivaji asked the Khan to meet him in a conference. Suspecting treachery Sivaji had gone to meet the Khan, well protected and armed with a large number of followers, whom he kept near at hand. The Mussalman historians say that he suddenly fell upon the Khan and cruelly murdered him by using the terrible *wagnak* or the tiger claws. On the other hand according to the testimony of the Mahratta historians, the Khan was the first to use his weapon whereupon the Mahratta Raja retaliated. The death of the Khan and the consequent demoralisation of his army made the Mussalmans fly in disorder and a second army was next sent under Seedee Johur. The Seedee captured many of Sivaji's forts and drove him to great straits. But Sivaji soon recovered his losses and before long became master of a long line of sea-coasts. He now built ships and forced the Portuguese of Goa to supply him with guns and naval stores. He thus became a powerful Prince, and the Bijapur Government was glad to conclude with him a treaty of peace,

by which he was recognised as the master of a country 250 miles in length and 100 miles in breadth (1662).

His Wars with the Moguls, 1662-1680.—Emboldened by his successes against Bijapur, Sivaji now turned his arms against the Moguls. Aurangzeb was at this time the Mogul Emperor; and against him, Sivaji waged almost a continuous strife lasting from 1662 till his death in 1680. During this period he made three wars with the Moguls. His *First War* lasted from 1662 to 1665. Shaesta Khan, the Mogul general, was sent by the Emperor to chastise him in 1662. At first he was successful, and having captured Poona, lodged himself in the very house where Sivaji had spent his youth. One day all on a sudden Sivaji, with a few armed followers, gained entrance into the city and entered the very room in which the Khan had taken up his residence, and so completely surprised him that he barely escaped with the loss of two fingers. In 1664 Sivaji sacked the imperial city of Surat. Shortly after he assumed the title of Raja and began to coin money in his own name. Aurangzeb was highly incensed at this display of sovereign power and sent a large army against him under Raja Jay Sinha and Dilir Khan. They pressed Sivaji so hard, that he made peace with Aurangzeb by surrendering twenty forts and agreeing to hold the remaining ones as Mogul fiefs (1665). After this Sivaji helped the Moguls against Bijapur, and by a special invitation went to Delhi; but being contemptuously received by the Emperor, and, finding himself almost a prisoner, he managed to escape by means of a stratagem.

and on reaching Raigarh resumed war with Aurangzeb. This *Second War* lasted from 1666 to 1667. In it Sivaji was mostly successful for, by a peace in 1667, Aurangzeb not only gave him back a large part of his territories, but also conferred on him the title of Raja. But this peace was of short duration. In 1670, Aurangzeb made an attempt to entrap Sivaji but he failed. This led to the *Third War*. During its continuance Sivaji captured a series of forts, plundered Surat a second time, levied *Chauth* (fourth part of the revenue) in the Mogul territories, and defeated for the first time a Mogul army in the open field. He then made incursions into the Mogul territories in Khandesh, Berar and Gujrat, and taking the side of Bijapur, forced the Moguls to raise the siege of Bijapur city. After this the war languished for some years, during which Sivaji was solemnly enthroned at Raigarh, and led an expedition against his half-brother in the Carnatic, and forced him to part with his share in the property his father had left.

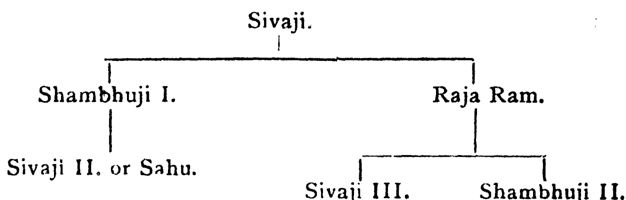
Sivaji's Death.—Sivaji died in 1680 in the 53rd year of his age. He had four wives, of whom two survived him. One of them performed *Sati*; the other was put to a cruel death by her step-son Shambhuji.

Character of Sivaji.—Sivaji was small of stature and of dark complexion. His countenance was intelligent and animated, his eyes piercing, his frame active rather than powerful, and he was master of all the weapons in use in his country. His life was a mixture of romance and diplomacy. Though brave beyond all

measure, he never fought when he could gain his ends otherwise and never hesitated to have recourse to stratagem or treachery when these could readily achieve his ends. But he was a great genius. Born of a common *Jaigirdar* and beginning life as the captain of a company of robbers, he formed a State, which became the greatest Hindu power that modern times have witnessed. He possessed great talent, energy, military skill and high administrative ability. Some of his acts, undoubtedly, were characterised by cruelty and violence, but he shed no unnecessary blood and was not cruel for cruelty's sake. He did much for his subjects and protected all classes, irrespective of religion, caste or creed and helped them in all possible ways.

Aurangzeb's estimate of Sivaji.—As long as Sivaji was alive, Aurangzeb used to deride him as the "mountain rat," but after his death he did full justice to his character. "Sivaji was" he said, "a great captain, and the only one who has had the magnanimity to raise a new kingdom, while I have been endeavouring to destroy the ancient sovereignties of India. My armies have been employed against him for nineteen years, and nevertheless his State has been always increasing."

A GENEALOGICAL TABLE OF SIVAJI'S HOUSE.



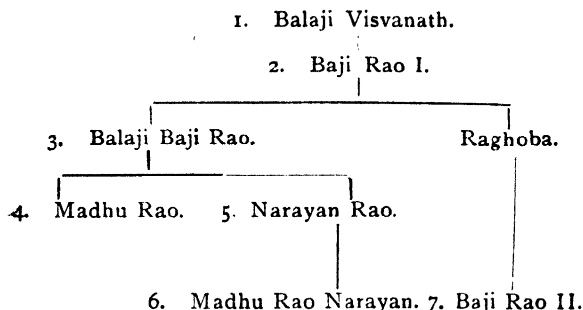
Successors of Sivaji and Aurangzeb's wars with some of them.—After the death of Sivaji the Great, his son **Shambhuji I.** succeeded to the throne. Shambhuji was the unworthy son of a worthy father. He wasted the resources of his empire by fruitless attempts to conquer Goa and Jinji. He was soon afterwards taken prisoner by Aurangzeb and put to a cruel death (1689). His minor son **Sahu** or **Sivaji II.**, and he was afterwards called, became the next king with Raja Ram, his uncle, as regent. But Sahu was soon captured by Aurangzeb and kept a prisoner at Delhi, while his capital Raigarh fell into the hands of the Moguls. **Raja Ram** next assumed the title of Raja at Jinji, and, immediately after his accession began to levy *chauth* from the Mogul territories. Aurangzeb sent his general Zulfikar Khan to invest Jinji, which fell into the hands of the Moguls in 1698. Raja Ram next moved to Satara which also the Moguls took after a siege of some months. Raja Ram died during this siege in 1700. His infant son **Sivaji III.**, next became king with his widow Tara Bai as regent. Under the able stewardship of this patriotic lady, the Mahrattas spread their ravages

into Malwa and Gujrat, recovered a good many of their forts from the Moguls, and harassed Aurangzeb to such a degree that, the Emperor retreated before them in disgrace, dejection and discord to die in Ahmadnagar in 1707. After his death **Sahu** was set at liberty by the Emperor Bahadur Shah, and was installed king at Satara. But Sivaji III. would not surrender his sovereignty to Sahu, and so a civil war broke out which divided the Mahrattas into two factions. In the course of this war, Sivaji III. died. **Shambhuji II.**, another of Raja Ram's sons, was then proclaimed king by Tara Bai's adherents, and the civil war was continued. Soon however, Shambhuji II. retreated to Kolhapur and there established his line ; while his rival, Sahu of Satara, not long after, retired from the active duties of government leaving his minister, the Peshwa Balaji Visvanath, to rule for him (1714). From this time, the Peshwas came to the front and became the actual rulers of Mahratta affairs. In 1784 Sahu died. After his death Satara passed under the rule of the Peshwas. It was, however, restored to a descendant of Sivaji the Great by the English in 1818. But when in 1848 the last king of Satara died without any issue, it was annexed to the British Indian Empire by the Government of Lord Dalhousie. Kolhapur is still ruled by a descendant of Sivaji.

SECTION II.

THE LINE OF THE PESHWAS.

A GENEALOGICAL TABLE OF THE PESHWAS.



Rise of the Peshwas—First Peshwa—Balaji Visvanath, 1714-1720.—As stated above, Balaji Visvanath was raised to the office of Peshwa by Raja Sahu in 1714. He was a Brahman of remarkable ability, who, by his energy and tact not only made the office the greatest in the State, but also hereditary in his family. Balaji was the first Mahratta who interfered in the affairs of Delhi by assisting Syud Husain Ali against the Emperor Farukhshyar. He personally went to Delhi and saw with his own eyes the rottenness of the Mogul Empire. He died in 1720 and was succeeded in the Peshwaship by his son Baji Rao.

Second Peshwa—Baji Rao I, 1720-1740.—Baji Rao I, was the ablest and most ambitious of all the Peshwas. His great aim was to establish a Mahratta Empire on the ruins of the Mogul. With this view he created a Confederacy of Mahratta chiefs to look after

the interests of the Mahrattas all over the country (See *Section* III.); while he himself penetrated into Hindustan to strike at the withered trunk of the Mogul Empire. In 1738 he crossed the Narmada, and appeared before the very gates of Delhi. The terrified Emperor, Muhammad Shah called the Nizam to his assistance. The Nizam came, but was reduced to such straits that he was compelled to grant to Baji Malwa and the territory between the Narmada and the Chambal. Baji also established his claim to the *chauth* and *sardesmukhi* (tenth of the revenue) in Gujrat. He next made wars upon the Portuguese and took from them Salsette and Bassein. He died in 1740 and was succeeded by his son Balaji Baji Rao.

Third Peshwa—Balaji Baji Rao, 1740-1761.—The period of Balaji Baji may be regarded as that of the greatest Mahratta prosperity and power. In 1748 Sahu died. After his death Balaji removed to Poona, which henceforth became the capital of Maharashtra. Balaji's rule was full of important events. He made two wars upon the Nizam Salabat Jang. In the first he was defeated; in the second he defeated the Nizam at *Udgir* (1760) and obtained a large cession of territory. He also helped Ali Verdi Khan of Bengal in expelling the invasion of Bengal by Raghuji Bhonsla of Nagpur. The last year of his administration was clouded by a great disaster.

Struggle for supreme power between the Muhammadans and the Mahrattas.—At the time when the Mahratta power was wielded by the second and the

third Peshwas, we see a keen struggle going on between the Mahrattas and the Muhammadans for supremacy in India. The Mahrattas invaded the weak Delhi Empire, and, by their frequent raids into it, contributed greatly to its dismemberment. Their first invasion took place before that of Nadir in 1719, when the Peshwa Balaji Visvanath led a contingent of Mahratta cavalry into Delhi, and helped Syud Husian Ali in dethroning the Emperor Farukhsiyar, who had plotted for the destruction of the Syud brothers. Baji Rao, the second Peshwa, was the first to discover the weakness of the Mogul Empire. "Let us strike," he said to Raja Sahu, "at the trunk of the withering tree, the branches must fall of themselves." This was his policy, and actuated by this policy he crossed the Narmada and appeared without much opposition at the very gates of Delhi, and wrung from the terrified Emperor Muhammad Shah, the cession of all the country from the Narmada to the Chambal, including all Malwa. His son and successor, Balaji Baji Rao, was as ambitious as his father. During his time his brother Raghoba, at the invitation of the *vizier* of the Emperor Alamgir II. marched upon Delhi, occupied the city and took possession of the Punjab, compelling the governor of Ahmed Abdali to retire beyond the Indus. On the eve of the third Battle of Panipat, the Mahrattas under Sadaseo Rao re-appeared at Delhi and plundered the royal palace of all its valuables. With Delhi in their hands and Ahmed Abdali's representative in the Punjab, a fugitive from Kabul, it seemed likely that the

sovereignty of the whole country would now pass into the hands of the Mahrattas.

Extent of Mahratta Dominion.—The period of the Third Peshwa is generally regarded as that of the greatest prosperity and power of the Mahrattas. During this period the Mahrattas held in more or less close subjection almost the whole of Western India from the Himalayas to the extreme south of the Deccan. They had under them Gujrat, Malwa, Khandes, and Berar with Southern Orissa. The provinces of Bijapur and most part of Aurangabad were under their sway; and the Peshwa's estates reached the Jumna on the north and extended south-west as far as the northern boundary of Mysore. They also possessed the principality of Tanjore. They were for sometime masters of the Punjab. Their influence was at one time supreme in Delhi and their demands for the national *chauth* embraced nearly all India.

Their dream for Imperial Position.—The Emperor himself was at their mercy while the other Mussalman rulers, who had succeeded in carving independent monarchies out of the ruins of the Delhi Empire, had to fight hard to keep off their incursions, or to pay them off. They levied their *chauth*, not only upon the weaker States, but compelled the Nawab of Bengal and the Nizam of Hyderabad to satisfy them by paying annual tributes. Similarly the Rajput princes had been compelled to submit to their exactions and had been reduced to the position of unwilling vassals. In the extreme south too, the Hindu and Mussalman chiefs

were not free from the incursions of plundering Mahratta bands. Under such circumstances, they aspired to the sovereignty of all India, and some of their leaders openly talked of re-establishing the Hindu Empire in India.

Events from 1748 to 1761.—Thus from the close of the reign of the Emperor Muhammad Shah India became once more a prey to anarchy and discord. The real unity of the country was gone. She became once more the battle ground of ambitious princes fighting among themselves. The imperial authority was reduced to a nullity. Taking advantage of the situation foreign invaders too appeared and added to the woes of the country. Under such circumstances, the establishment of a sovereign power became a political necessity, and the course of future events was to decide the competency of those who aspired to that exalted position of wielding universal dominion.

From 1748 the march of events was strikingly fast and remarkable. They all tended to eliminate the side-issues from the real struggle or facilitated the entry of new combatants into the arena of political conflict. In that year death removed three of the principal Indian leaders from the political arena. Raja Sahu of Satara died. The great Nizam-ul-mulk died and Emperor Muhammad Shah too breathed his last after the battle of Sirhind where the Moguls gained their last victory. The same year saw the first and second invasions of India under Ahmed Shah Abdali, the Afghan leader.

All these events influenced the history of the next

decade remarkably. The death of Sahu paved the way for the removal of the Mahratta capital to Poona. The death of the Nizam opened the prospect of a disputed succession at Hyderabad and at Arcot and gave the English and the French an opportunity to interfere in Indian politics; while the coming of the Abdali roused the hopes of the Mussalman Princes of India, who welcomed him as the champion of their cause and the deliverer of the True Faith from the infidel Mahrattas.

A few years afterwards the old Nawab of Bengal, Ali Verdi, died and disgusted with the follies of his successor the youthful Siraj-ud-dowla, a faction of unscrupulous nobles invited the help of the English in putting him down and thus paved the way for the English conquest of Bengal which will be related in the next Period.

Mahratta dream for imperial dominion shattered at Panipat, 1761.—Meanwhile a succession of events drew the Mahrattas into a conflict with the Abdali. The latter in 1758 had invaded India for the third time, and after ravaging the imperial capital had annexed the Punjab to his Empire. On his return to Kabul, he left this province to the care of his governor, Timur Shah. The Mahrattas were invited by the Delhi Vizier Ghazi-uddin, and occupied the Punjab after expelling the troops of the Abdali.

This was a challenge to the Afghan ruler, and enraged at the conduct of the Mahrattas he came to recover his territory and to chastise his enemies. In 1761 he came with a large army and was joined by almost all the

Mussalman princes of India. The Nawab of Oudh, and the Rohillas, all made common cause with him. The two armies lay encamped for a month or more. At length they fell upon each other. The Mahratta leaders and their soldiers fought heroically. At first success seemed to be on their side but the treachery of the Holkar and the Guikwar weakened their ranks, while reinforcements added to the strength of the Afghan leader. After a terrible carnage the Mahrattas were defeated and most of their leaders fell. Their army was almost annihilated and their dream of an imperial dominion vanished.

The same year 1761 saw the end of a similar struggle between the French and the English. The French were utterly defeated by the English and their pretensions for founding a French Empire in India were ruined for ever. The struggle between the English and the French will be related in the next chapter.

SECTION III.

CIVIL AND MILITARY ADMINISTRATION OF THE MAHRATTAS.

Origin of the Mahratta System of Administration.—When the great Sivaji got a few years of respite after the conclusion of his Second War with the Moguls in 1667, he used these years in giving a system of administration to his newly acquired Empire. This system, which amply testifies to his administrative abilities, was well adapted to his country and countrymen ; and it was retained, on the whole, by his successors,—

the Peshwas and the other leaders of the Mahratta Confederacy. In it he laid down minute rules for both the civil and the military branches of the administration.

Sivaji's Civil Administration.—Sivaji was himself the supreme ruler of his Empire, the fountain-head from which all orders were issued and all powers derived. To assist him in the conduct of his government, he had a council of eight ministers, each of whom had the charge of a particular department of the administration. They included the Peshwa, the Amātya, the Sachiva, the Senāpati, the Sumantu, the Nyāyādhisa, the Punditarao, and later on the Pratinidhi. The chief of these ministers was the Peshwa. In local administration, the old Village System was retained. Every village was under a headman, called the Patel (*Gramadhikari*) who was responsible for the revenue and good conduct of the village. Several headmen were placed in subordination to an officer called *Deshmukhya* whose office was hereditary. The revenue was collected by officers of the State, and chiefly consisted of two-fifths of the produce of the fields. The *chauth* from non-Mahratta countries and the plunder of enemy's territories formed other sources of the revenue. In Sivaji's time all plunder was government property. The judicial system in civil cases was that of the *Punchayet*; in criminal cases, judges followed the laws from the Sāstras.

Sivaji's Military Administration.—Sivaji early established a strict military system. His army consisted of both infantry and cavalry. The infantry was chiefly drawn from the *Hetkurees* of the Concan and the

Mawalis of mountain valleys. Both these classes of men brought their own arms. The cavalry was divided into two classes, *Sillidars*, who brought their own horses, and *Bargirs*, who were mounted and equipped at the expense of the State. Horse and foot of all ranks were hardy, active and abstemious. Camp equipage was unknown among the troops. A small bag of parched grain sufficed for their commissariat supplies. Sivaji was very punctual in the payment of his army. The pay of the Infantry varied from three to ten rupees per month ; that of the Bargirs from seven to eighteen ; and that of the Sillidars from twenty to forty.

Sivaji had also a very strong **Navy**, which was in no way inferior to that of the Portuguese of Goa or the other European powers of his time.

Mahratta System of War.—The Mahrattas practised a peculiar system of war. They never engaged in pitched battles. Whenever an enemy appeared in their country, they either retreated before him to their inaccessible mountain-fortresses from which they hurled down massive stones upon him, or hovered on the skirts of his army, plundering his commissariat, ravaging the country in his rear, and stealing horses and camels from his camp ; but in no case giving him an open battle. Their movements were so rapid that it was impossible for any force of cavalry, however fast it might be, to overtake them. But if in any case they were forced to an open conflict, their custom was to feign a flight, and then having thrown the enemy into confusion, to turn round and rout him. This system of war was very effective, and

enabled them to defeat successive Mogul armies. Later on with the extension of their conquests, heavy-armed infantry and cavalry were introduced in the Mahratta army and they gave up the guerilla method of warfare and openly fought at Panipat. This introduction, however, was not popular and many ascribed their defeat at Panipat to the discarding of the old method of warfare.

Mahratta downfall.—Panipat was a staggering blow to the Mahrattas and they never really recovered from its effects and though there was a temporary revival, their imperial dream vanished away and decay set in. Their Empire, which had become vast and unwieldy, lacked a system for its organisation and government. Feudal principles weakened the central authority while mutual discord and individual ambition paved the way for final downfall. The Mahratta State had latterly become a Heptarchy, wielded by seven rulers, *viz.* the elder and younger branches of Sivaji's House of Satara and Kolhapur, the Peshwa, the Sindhia, the Holkar, the Guikwar and the Bhonsla. These rulers hardly co-operated with one another for the furtherance of a common cause or for the maintenance of the central power to which all should bow in obedience. On the other hand, each sought to aggrandize himself at the expense of his neighbour, and often joined the common enemy in bringing rack and ruin upon his country and countrymen. A nation, like a house, divided against itself cannot stand ; and this division among the Mahratta chiefs ruined for ever their national prospects.

SECTION IV.

MAHRATTA HOUSES OTHER THAN THOSE OF SIVAJI AND THE PESHWAS.

Four Mahratta Houses.—Besides the lines of Sivaji and the Peshwas, there were four other Mahratta families which later on took a prominent share in the politics of India. These were the Sindhia Family of Gwaliar, the Holkar Family of Indore, the Guikwar Family of Baroda, and the Bhonsla Family of Nagpur. Of these the last has since been extinguished; the other three are still existing, ruling their respective territories under the protection of the British power in India.

"The Mahratta Confederacy."—While the Peshwa Baji Rao I. was extending his conquest in Hindustan, he took into his service three Mahratta generals, named Ranoji Sindhia, Malhar Rao Holkar, and Pilaji Guikwar to collect his dues in Malwa and Gujrat. Another Mahratta chieftain, named Raghuji Bhonsla, was appointed by Raja Sahu himself in a similar capacity in Berar. These generals, who only obeyed the Peshwa when the latter was strong enough to enforce his orders, subsequently set themselves up as independent princes, establishing their respective headquarters at Gwaliar, Indore, Baroda and Nagpur. They, with the Peshwa at their head, formed the so called Mahratta Confederacy. But it was a Confederacy in name only; for it never acted in union, and never combined to advance the national prospects. In reality it was a loose semi-feudal

organisation, with the Peshwa as its nominal head. The chiefs composing it often quarrelled with one another and sought each other's ruin.

The Bhonslas of Berar.—Raghuji Bhonsla was the founder of the Bhonsla House of Berar at Nagpur. In their earlier days the Bhonslas made constant raids into Bengal, and forced Ali Verdi, the Nawab, to grant them the *chauth* or quarter revenue of Bengal together with the sovereignty of Southern Orissa.

Origin of the Sindhia House.—The founder of the Sindhia House of Gwaliar was Ranoji Sindhia who was originally a menial servant of the first Peshwa. By his abilities, he rose to be one of the foremost chieftains among the Mahrattas. Ranoji was stationed by the Peshwa Baji Rao I. at Malwa to look after his interests in that province. Here he gradually made himself semi-independent, and established his headquarters at Gwaliar. His descendants, who had all borne the name of Sindhia, had generally been the most powerful of the Mahrattas.

Origin of the Holkar House.—Malhar Rao Holkar, the son of a herdsman, was the founder of the Holkar House. Like Ranoji Sindhia, Malhar was appointed by Baji Rao I. to collect his dues in Malwa. But Malhar grew very powerful there and established his authority as an independent prince with his headquarters at Indore. He was present at the Third Battle of Panipat, and basely deserted the field with his army early in the fight.

Origin of the Guikwar House.—The founder of the Guikwar family was Pilaji, whose immediate ancestor

was a cow-herd. Pilaji was given the charge of collecting the Mahratta dues in Gujrat by Baji Rao I. His successors in the province subsequently made themselves independent of the Peshwa and fixed their capital at Baroda.

IV. THE BRITISH PERIOD

Chapter I.—THE ENGLISH AS TRADERS.

Section I.

THE FRENCH AND THE ENGLISH IN COLLISION.

From Trade to War—"Dupleix."—For many years after the establishment of their trading stations in India, the English and the French traded side by side without any rivalry or any thought of gaining territories. At last they quarrelled with each other. Their rivalry in trade became very keen. They came to blows in Europe. Their leaders in India thought of interfering in Indian politics. The first to look for this opportunity was a remarkable Frenchman named Dupleix.

"Dupleix."—Joseph Francois Dupleix was born in 1697. At the age of twenty-three he was appointed a member of the council at Pondicherry, and for ten years, was actively engaged in cultivating trade for himself, as well as for his employers. In 1730 he became superintendent at Chandernagar in Bengal, and was appointed Governor-General of all the French Indies in 1742. He was a man of genius and vast ambition. His great aim was to found a French Empire in India. But as the English stood in his way, he began to seek for opportunities to break with them. Soon he got one.

Southern India on the eve of the War between the English and the French.—On the eve of these wars, the *Deccan*, was ruled by Nizam-ul-Mulk, who had made himself independent of Delhi during the reign of the Emperor Muhammad Shah; the *Carnatic*, that is the province on the Coromandel Coasts, was governed by a Nawab under the Nizam; *Tanjore* and *Mysore* were under Hindu Rajas; the *Mahratta Kingdom*, which lay on the north-west corner of the Deccan, was in the hands of the Peshwa Balaji Baji Rao; while the *English* and the *French* owned many trading settlements, the former both on the Malabar and Coromandel Coasts, the latter in the Carnatic.

"First Carnatic War, 1746-1748."—As stated above, the policy of Dupleix, the French Governor of Pondicherry, brought on the First War between the English and the French in the Carnatic. In 1744 a war broke out in Europe between the English and the French. Taking advantage of this war, Dupleix at once commenced hostilities with the English in India. This war, known as the First Carnatic War, lasted from 1746 to 1748. Its first action was an indecisive naval engagement off Negapatam between the French fleet under Labourdonnais and the English fleet under Barnet. Labourdonnais next captured Madras from the English. The Nawab of the Carnatic, within whose territories the settlements stood came to the assistance of the English, but was routed by a few hundred Frenchmen. Flushed with success, Dupleix next attacked Fort St. David; but failed to capture the place. The English now took

the aggressive. They besieged Pondicherry; but without effect. In 1748 a peace was concluded in Europe between the two nations at Aix-la-Chapelle. By this peace the *Status quo ante bellum* was agreed upon, and Madras was restored to the English.

"Second Carnatic War, 1749-1754."—But in spite of this peace in Europe, the two nations soon involved themselves in war in India owing to their interference in the affairs of Indian princes. The Second Carnatic War, arose in the following way:—In 1748 the great Nizam-ul-Mulk died. Two men, one his son Nazir Jung, and the other his daughter's son, Muzaffar Jung, at once claimed his Deccan throne. At the same time another two men, one Anwaruddin, the actual Nawab of the Carnatic, and the other Chanda Sahib, a son-in-law of a former Nawab of the Carnatic, disputed for the Carnatic throne. Muzaffar and Chanda asked Dupleix to help them. Dupleix gladly took their side, and defeated and slew Anwaruddin at the great battle of Ambur. Muzaffar now proclaimed himself Subadar of the Deccan and made Chanda Sahib Nawab of the Carnatic. But their triumph was short-lived. Muhammad Ali, son of Anwaruddin, and Nazir now besought the English to help them. The English felt that if they wished to remain in India, they must check Dupleix in his career. So they took the side of Muhammad Ali and Nazir, and began the Second Carnatic War with the French, who were joined by Muzaffar and Chanda Sahib (1749).

The details of this war are a tedious history, and

were marked by continual changes of fortune. Nazir and Muzaffar, having each in turn secured the Subadarship of the Deccan, were each in turn assassinated. The French next made Salabat Jung (a son of Nizam-ul-Mulk) Subadar, and Chanda, Nawab of the Carnatic. Muhammad Ali, who after his father's death had taken refuge at Trichinopoly, was next besieged by Chanda and the French. The cause of the English seemed almost desperate. But just at this time, a daring young Englishman appeared on the scene, and, by his marvellous energy and skill, entirely gave a new turn to the affairs of the English in the Carnatic. This man was Robert Clive. With a handful of soldiers he went to Arcot, the capital of Chanda Sahib, which had been left carelessly guarded, and not only captured it, but heroically held it for 50 days against an overwhelming force sent by Chanda to recapture it (1751). Clive next marched out of Arcot and defeated Chanda and the French in several battles. He also took Trichinopoly and formally installed Muhammad Ali as Nawab of the Carnatic. Chanda fled to Tanjore and was killed there. Dupleix's disgrace knew no bounds. His ill success disgusted the authorities in France and he was recalled. With his departure the Second Carnatic War ended in 1754 with the complete destruction of the French power in the Carnatic. But as yet their power in the Deccan remained unbroken and they remained supreme at the Nizam's Court.

"Clive."—Robert Clive, the founder of the British Empire in India, was born in 1725. As a boy he was

very wicked and wild. At school he did not obey his teachers and cared only for fighting. His father, seeing that he would be of no use to him at home, sent him off to India as a clerk in the service of the East India Company (1744). But the duty of the desk was disgusting to him. Twice he attempted suicide. He longed to be a soldier. So when the First Carnatic



CLIVE.

War broke out he exchanged the pen for the sword, and so distinguished himself during that war, that he was made an officer in the army. During the Second Carnatic War he was given the charge of the Arcot expedition. With a force of only 200 English soldiers and 300 Sepoys, he took Arcot, the capital of the Nawab

Chanda Sahib. Chanda was mad with rage when he heard of the fall of his capital, and immediately sent a force of 10,000 men under his son Raza Sahib to retake the city. For 50 days Raza tried his utmost to gain an entrance into the city, but in vain. At last he fled in fear, and Clive now issued out of Arcot as Colonel Clive, the "heaven-born general." From Arcot, Clive, as stated above, marched against Trichinopoly and took the town. He next defeated the French in several battles, and having ruined their power in the Carnatic for ever, sailed for England (1752).

"Third Carnatic War, 1757-1761."—Peace in India did not last long. In 1756 a war broke out between the English and the French in Europe, and this war was made the occasion of another struggle between the English and the French in India.

This war—the Third Carnatic War—was disastrous to the French in Bengal, in the Deccan, and in the Carnatic. *In Bengal*, Clive who was in Calcutta at this time, captured Chandernagar. *In the Deccan*, a British force despatched by Clive, took the Northern Circars from the French and extinguished their influence in that province. *In the Carnatic*, Count Lally, a hot-headed general who had been sent out by the French government to fight the English in India, laid siege to Madras, but failed to take it. To strengthen himself he recalled Bussy from Hyderabad. At Wandiwash, the English General Coote inflicted a terrible defeat on Lally and took Bussy prisoner in 1760. In the following year, 1761, Pondicherry surrendered to the English;

and with its surrender, the long struggle between the English and the French for supremacy in India ended. And although by a peace in 1763 the French got back Chandernagar, Pondicherry, and other settlements, their power in India was completely broken and their prestige ruined for ever, 1761. The French East India Company ceased to exist in 1769.

The Rise of Hyder Ali.—The year that saw the final overthrow of the French in India, saw also the *rise* of a great power in Mysore, the throne of which was usurped by Hyder Ali. During the ascendency of the Vijaynagar Empire, Mysore was made feudatory to that Empire, and was ruled by a Viceroy from Seringapatam, who exacted tribute from the various chiefs, among whom the whole territory of Mysore was divided. But after the fatal disaster which befell the Vijaynagar Empire on the field of Talikot in 1565, Mysore threw off the yoke of Vijaynagar, and came under the possession of a family of Hindu Princes who all bore the title of Raja. During the Rule of Chama Raja VII., two brothers, Devaraj and Nandiraj held all power in the State. Nandiraj subsequently procured the deposition of Chama Raja and put Krishna Raja II., on the throne in 1734. It was during the rule of this prince that Hyder Ali rose to importance, and gradually winning his way to the command of the Mysore army succeeded eventually in usurping the supreme power in the kingdom (1761).

" **Hyder Ali.**"—Hyder Ali was born in 1722 (and not in 1702, as some suppose). He began his life as an ordinary soldier in the Mysore army. He first attracted

the notice of Nandiraj, the minister of Krishna Raja II., during the siege of a place in 1749. Nandiraj was so much pleased with coolness and courage displayed by Hyder during the siege that he immediately gave him the command of 50 horse and 200 foot with the rank of a Naik with orders to recruit and augment his corps. This corps Hyder soon increased to a large force, with which he went on extending his power on all sides. His influence with the Mysore army became also so great that Krishna Raja II. was compelled to leave the management of all affairs to him, and retaining but a shadow of the royal authority, retired from the active duties of the State (1761). From 1761 to 1782 Hyder was the actual governor of Mysore, though, as stated above, he maintained a pageant ruler on the throne. On becoming master of Mysore, he conquered Bednore, Malabar, Calicut and Coorg, and waged several wars with the Mahrattas, the Nizam and the English.

SECTION II.

BENGAL AFFAIRS FROM 1756-1772.

A short History of Bengal from Akbar's conquest to the accession of Siraj-ud-dowla.—Man Singh, the great general of Akbar, conquered Bengal for his master, as stated before, p. 121 in 1576. From 1576 to the dethronement of Siraj-ud-dowla, Bengal formed a *Suba* of the Mogul Government, and was ruled by a viceroy, who was usually styled *Nawab*. There were altogether 31 such rulers, of whom two only were Hindus

—Raja Todar Mall and Raja Man Singh. Some of these Nawabs were great rulers, and Bengal greatly prospered under their rule. During the rule of one Nawab—Shaista Khan (1680-1689) the country had attained such prosperity that—rice, the staple food of the Bengalis, could be had at 8 mds. (about 640 lbs.) per rupee. From a second Nawab—Azimussan (1697-1702)—the English, as stated before, purchased the three villages of Sutanati, Kalikata, and Govindpur. Towards the close of Aurangzeb's reign, Nawab—Murshid Kuli Khan (1702-1725)—founded the last capital of Bengal at Murshidabad. It was during his government that the Emperor Farukhsiyar granted extensive privileges to the English in Bengal. A few years after his death Nawab—Ali Verdi Khan (1740-1756) usurped the throne of Bengal and made himself practically independent of Delhi. He was a very vigorous ruler. During his time the Mahrattas frequently invaded Bengal and caused incalculable misery to the province. As a protection against these invasions, the English surrounded their settlement in Calcutta with an intrenchment which was known as the *Mahratta Ditch.* Ali Verdi died in 1756, and his daughter's son Siraj-ud-dowla, succeeded him. Siraj was the *last* Mogul Viceroy of Bengal. After him the Nawabs of Bengal were called *Company's Nawabs* because they were made and unmade as it suited the purpose of the East India Company.

Siraj-ud-dowla.—Siraj was a youth of not quite twenty when the death of his maternal grandfather placed him on the *musnud* at Murshidabad. He was a

young man, inexperienced and self-willed and was surrounded by traitors and false councillors. Immediately on his accession he heard that the English at Calcutta had harboured one of his enemies and were strengthening their fortifications. This made him angry and when persuasion proved in vain he marched upon Calcutta and took the city and the fort. Most of the residents, including Drake, the Governor, left the town in fright. The few who resisted were defeated and 146 Englishmen were taken as prisoners of war.

The Black Hole Tragedy.—The Nawab's officers put these 146 prisoners for the night into a barrack cell within the fort, known as the Black Hole. It was a sultry night in one of the sultriest seasons of the year. The room which was hardly 20 feet square, had no proper window to let in light or air. The agonies endured by the prisoners were most fearful and when in the morning the door of the room was opened only 23 ghastly figures came out alive, the other 123 having all died of heat and thirst. This is the famous or rather infamous tragedy of the Black Hole. It occurred in June, 1756.

According to some Indian and English scholars of our day, the whole story is nothing but mere fabrication. The account of this horrible tragedy was invented by Holwell, to rouse the bitter resentment of the English. In any case, the conduct of Siraj-ud-dowla cannot be impeached, and he cannot be held guilty of the murder of these Englishmen. The blame, if there be any, rests on the shoulders of the officers of the Nawab.

Recapture of Calcutta by the English.—The news

of the "massacre" reached Madras in about a month, and Clive who had just returned from England, was immediately despatched to Bengal to avenge the massacre. He came accompanied by Admiral Watson, and re-captured Calcutta (Jan., 1757) without the loss of a single man. Siraj again marched upon Calcutta, and, after an indecisive action with the English, executed a treaty with them. By this treaty, he restored to the Company all their old possessions and privileges, and promised full compensation for the loss they had suffered.

"The Battle of Plassey."—Within a few months after the conclusion of this treaty, some of the principal officers of Siraj entered into a conspiracy to dethrone him and make his general Mir Jaffar, Nawab in his place. The English were called in to join the conspiracy. Clive readily agreed and "swore on the holy Gospels" to assist Mir Jaffar with all the English troops in his command. Accordingly he advanced with his army towards Murshidabad. Siraj also put his troops in motion. The two armies took up their position near the field and groves of Plassey (Palāsi). In the early part of the battle the Nawab's army fought well, but it is said that when his principal general Mir* Madan fell, Siraj was rather disconcerted, came before Mir Jaffar, and, taking off his turban and casting it on the ground, exclaimed "Jaffar! that turban thou must defend." "But notwithstanding," says Mr. Malleson, "this pathetic and heart-rending appeal, the traitor Jaffar did not move an inch, and kept himself, with the Nawab's

cavalry which he commanded, quite aloof from the field, and expressed his desire to postpone the fight till the next day." The consequence was fatal to Siraj. His army was disconcerted and he left the field. Confusion set in and the traitors gained the day (June, 1757). The flying Nawab was captured and put to death by order of Mir Jaffar's son, Miran, a young man of worthless character.

The *results* of the engagement at *Plassey* were very great. "From the very morrow of victory the English became virtual masters of Bengal, Bihar and Orissa," and began to make and unmake Nawabs at their will. Mir Jaffar was installed as Nawab; Clive and other Englishmen were given large presents from the Murshidabad treasury; and the East India Company obtained the Zamindari rights over a tract of country round Calcutta, called the Twenty-four Perganas.

Mir Jaffar's First Rule, 1757-1760.—Mir Jaffar proved a bad ruler. He was fond of opium and squandered large sums on jewels and dancing girls. His exactions drove several of his wealthy subjects into rebellion; while the Shāhzāda (afterwards the Emperor Shah Alam invaded Bengal to claim tribute from the Nawab. Mir Jaffar was in great terror; but Clive came to his help and compelled the Shāhzāda to go back to his country. So long as Clive remained in Bengal, Mir Jaffar remained Nawab. But Clive sailed away for England in 1760, and in that year Mir Jaffar was dethroned. His son-in-law Mir Kasim, an able but intriguing young man was made Nawab by the English.

Mir Kasim's Rule, 1760-1763.—Mir Kasim was a strong man and a vigorous ruler. He could not be bullied and cajoled like the weak Mir Jaffar. He had both energy and capacity. He knew from the beginning that some day or other he would have to measure his strength with the English. He, therefore, after granting the three districts of Burdwan, Midnapur, and Chittagong, to the English as the price of his Nawabship, removed himself from Murshidabad to Monghyr. Here he drilled and trained an army in British fashion, and waited for an opportunity to break with the English. This opportunity soon presented itself. From a long time the Company had been enjoying the privilege of trading in Bengal, duty-free. This privilege was now claimed by the servants of the Company in their *private trade*. Mir Kasim would not allow them this claim. He begged the English authorities at Calcutta to stop the practice of their servants in passing their goods duty-free, but to no purpose. So in a fit of rage, he abolished all transit duties, and thus placed his subjects on a footing of equality with the English. The English protested; but the Nawab would not give in, and war began (1763).

Mir Kasim captured a body of Englishmen he found at Patna, and successively fought three battles with the English at *Katwa*, *Gheria* and *Udaynala*, but was defeated in all of them, the treachery of his officers and generals always proving fatal to him. He next massacred the English he had taken at Patna. On the capture of the city by the English, he fled to Oudh, and

there formed an alliance with the Nawab of Oudh and the Emperor Shah Alam. The three next met the English at *Buxar* (1764), but were utterly defeated. The Nawab of Oudh and the Emperor made peace with the English, while Mir Kasim fled to the north-west and was no more heard of. This battle of Buxar made the English the real masters of Eastern India.

Mir Jaffar's Second Rule, 1763-1765.—When the war with Mir Kasim began, the Council at Calcutta re-seated Mir Jaffar on the throne, and made the old man reimpose the transit duties upon his own subjects. It also pressed him to pay to the Company enormous sums on various accounts. But the pressure was too much for the old man to bear, and he died in January, 1765.

Nazim-ud-dowla.—After the death of Mir Jaffar, his son Nazim-ud-dowla was set up as Nawab and made to pay twenty lakhs of rupees to the senior officers of the Calcutta Council. Nazim next entered into a treaty with the Company, by which the military defence of the country was handed over to the English, and a Muhammadan of respectable character, named Muhammad Reza Khan, was appointed as the Nawab's executive minister. Four months after these arrangements, Clive returned to Bengal and put the affairs of the Company, which had gone from bad to worse, on a better footing.

Clive's Second Governorship.—"The Dewani."—After the battle of Plassey Clive had been appointed Governor of the Company's possessions in Bengal. That was his *first governorship*. It lasted from 1758 to 1760.

From 1760 to 1765 Clive was absent in England. In the latter year he was sent again to Bengal, as Governor. He landed at Calcutta in May, 1765. He was now Lord Clive. On his landing he found a double task before him; he had, first, to settle the foreign affairs of the Company, and, secondly, to effect reforms and retrenchment in the Company's service in Bengal. He took these in hand.

He went up to Allahabad, where he met the Nawab of Oudh and the Emperor Shah Alam. *To the Nawab*, he gave back Oudh on condition of his paying fifty lakhs of rupees to the English for the expenses of their war with Mir Kasim, and ceding Allahabad and Kora to the Emperor Shah Alam. *From the Emperor*, he got two things, first, a *firman* granting to the Company the "**Dewani**," or revenue management of Bengal, Bihar and Orissa for an annual tribute of 26 lakhs of rupees to himself and 52 lakhs to the Nawab of Murshidabad; and secondly, a formal grant of the whole of the Northern Circars to the English (Aug. 12, 1765), *With the Nawab of Murshidabad*, Clive definitely settled the arrangement previously made, by which the Company took the military defence of the country into its hands and left the internal administration in the hands of the Nawab's officers.

Clive next set himself to the work of purifying the Company's service. In it he effected three reforms. First, he prohibited the receipt of presents by the Company's servants; secondly, he stopped the private trade of the Company's servants; and lastly, despite the

mutiny of two hundred military officers, he abolished the extra allowance, called *double bhatta*, granted to the soldiers when they took the field.

After thus settling the affairs of the Company, Clive left India for the last time in 1767. In England he was impeached for corrupt practices; but he was acquitted. The mere circumstance that he was brought to trial so preyed upon his sensitive mind, that he committed suicide in 1774. He had then just completed his 49th year.

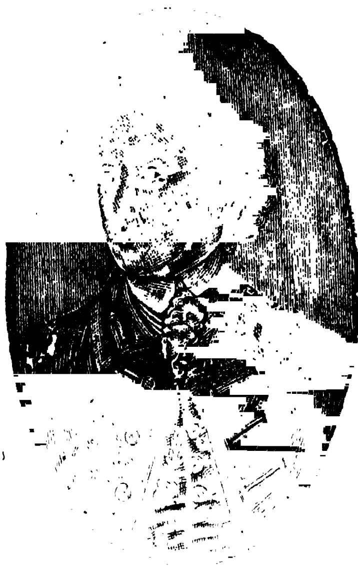
Clive's System of Administration or the Double Government."—The system of administration, that Clive set up in Bengal after the acquisition of the Dewani, was known as the *Double Government*, *i.e.*, a Government in which a part of the administration was looked after by the Company and a part by the Nawab of Murshidabad. The Company received the revenues (which were collected by the Nawab's officers), made all payments, kept the surplus revenues to itself, and provided for the defence of the provinces; while the Nawab had charge of the civil, the criminal and the police affairs of the provinces. This system was afterwards found to be very inconvenient and expensive, and was abolished by Warren Hastings in 1773.

Bengal from 1767-1772—The history of Bengal from 1767 to 1772 is a sad tale of misgovernment and distress. After the retirement of Clive in 1767, Verelst became Governor. He ruled until 1770, when Cartier took his place, and ruled until 1772. During these two administrations, the arrangement which Clive

had made for the government of the country held ground. But the arrangement proved a curse to Bengal. The Nawab's officers tried to extort as much as possible. None looked for the people, and loud complaints of injustice and oppression were heard from all sides. The revenue and trade declined. To make matters worse, a terrible famine, known as the *manvantar* of '76, from its having occurred in the Bengali year 1176 (1770), visited Bengal. It carried away a third of the population, and turned whole villages into jungles and haunts of wild animals. The English authorities at home saw that this was all owing to the defects of the Dual System. Hence to put matters right they appointed a strong man at the helm of their affairs in Bengal. This man was Warren Hastings. With him began a new period in the career of the East India Company,—the English ceased to be traders, threw off the mask and gradually became rulers of the country.

CHAPTER II.—THE BRITISH AS RULERS.

WARREN HASTINGS—GOVERNOR OF BENGAL, 1772-1774.



WARREN HASTINGS.

Career of Warren Hastings before he became Governor of Bengal.—Warren Hastings first came to Bengal in 1750 as a writer, when he was a mere boy of 18. After stopping two years in Calcutta, he was removed to the Company's factory at Kasimbazar, where he remained four years and was made a prisoner when that factory was captured by Siraj-ud-dowla in 1756. In 1757, after Plassey, he was placed, as a kind of Resident,

at the court of Mir Jaffar. In 1761 he became a member of the Council at Calcutta, and there supported the just complaint of Mir Kasim in the matter of transit duties. In 1764 he returned to England and, after an absence of five years, came back to India as a member of Council at Madras. In 1771 he was appointed second in Council in Bengal, and on the retirement of Mr. Cartier, was made Governor of Bengal in 1772.

What Warren Hastings did as Governor of Bengal.—On becoming Governor of Bengal, Hastings saw that every branch of the administration had been tainted with corruption. The root cause of this corruption he found to be the "Double Government" of Clive. He therefore at once abolished that Government; but as its abolition necessitated several important administrative changes, he introduced the following reforms:—

"**His Revenue Reforms.**"—He took away the collection of revenue from the hands of corrupt native officials and placed it in the hands of European Collectors. Commissioners were appointed over groups of districts to superintend the work of the Collectors. The treasury was removed from Murshidabad to Calcutta. A Board of Revenue was formed. A new Revenue Settlement was made with the Zamindars. All oppressive imposts were abolished and fresh leases were granted to the *rayats.*

"**His Judicial Reforms.**"—He abolished the *Zamindari* courts. In their place two new ones, presided over by the Collectors, were established in each district—a criminal, named Foujdaree Adalat, and a civil, named

Mofussil Dewani Adalat. Two courts of appeal were also established in Calcutta, one criminal named *Sadar Nizamat Adalat*, the other civil, named *Sadar Dewani Adalat.*

"His Financial Reforms."—In the beginning of his administration, Warren Hastings was greatly hampered by financial difficulties. To get over these difficulties, he adopted the following drastic measures :—he stopped the tribute of 26 lakhs of rupees to the Emperor Shah Alam, on the ground that His Majesty was now under the power of the Mahrattas, who were not at all favourably inclined to the English. Moreover, he cut down the allowance granted to the Nawab of Murshidabad to one-half. *Thirdly*, to get ready money he took the provinces of Allahabad and Kora from the Emperor and sold them to the Nawab of Oudh for 50 lakhs of rupees. *Lastly*, he got 40 lakhs of rupees by lending an English brigade to the Nawab of Oudh in the Rohilla War.

The Rohilla War (1773-1774).—The Nawab of Oudh wanted to annex Rohilkhand to his territories. But as single-handed he was no match for the Rohillas, he asked Warren Hastings to lend him an English army, for which he agreed to pay him 40 lakhs of rupees. Hastings, who was at that time at his wit's end to get money for his Government, gave the army asked for, and allowed it to co-operate with the ill-disciplined hordes of the Nawab in crushing the Rohillas with merciless severity. During the suppression of the Rohillas, the Nawab's army committed horrible bruta-

lities,—women were violated, villages were burned and men were massacred.

The participation of Hastings in the ruin of a power, which had done nothing to incur his hostility, was afterwards severely condemned by the British public in England.

The Regulating Act, 1773.—A year after Warren Hastings had been appointed Governor of Bengal, the British Parliament thought it high time to interfere in the affairs of the East India Company. Accordingly in the year 1773 it passed an Act, called the Regulating Act, for the better regulation of the Company's affairs in India. This Act came into force in 1774. By it (1) the Governor of Bengal was raised to the position of Governor-General of the Company's possessions in India; (2) a Council of four members was created to help him; (3) the Presidencies of Madras and Bombay were made subordinate to Bengal; and (4) a Supreme Court of Judicature was established in Calcutta consisting of a Chief Justice and three Puisne Judges to try English subjects, and the servants of the Company.

WARREN HASTINGS—FIRST GOVERNOR-GENERAL, 1774-1785.

Warren Hastings and his New Council.—Under the Regulating Act, Warren Hastings became the first Governor-General in 1774. His new Councillors were Philip Francis, General Clavering, Colonel Monson and Richard Barwell. Of these the first three, who were new

arrivals, were soon disgusted with Hastings' method of government and became bitterly hostile to him. For sometime therefore, there were frequent dissensions in the Council and Hastings was completely at the mercy of the triumvirate. But in 1776-1777 two of the triumvirs died, and Hastings regained his natural position as the supreme director of all the affairs of the English in India.

Execution of Nandakumar.—The attitude of the majority in the new Council soon became known to the country and grave charges of corruption and embezzlement against Hastings instantly began to pour in from all quarters. But of all the charges so brought, those preferred by Maharaja Nandakumar were the most serious. Nandakumar was a high class Brahman and was held in great respect by the people. He was an able man and was respected by the Indians for his ability. He had held high office under Siraj-ud-dowla and for a time acted as the chief adviser and revenue minister under Mir Jaffar. For his ability and high character he was given the title of Maharaja by the Emperor of Delhi. He accused Hastings of having received a bribe of three and a half lakhs of rupees from the widow of Mir Jaffar in addition to various other charges. While this charge was being examined, he was suddenly arrested for forgery, tried and sentenced on flimsy evidence to be hanged by Sir Elijah Impey, the new Chief Justice of Bengal. Nandakumar was hanged on Aug. 5, 1775, and his execution had the effect of putting a stop, for sometime at least, to attack upon Hastings' character. The execution of the Maharaja, has ever been regarded

by many, not without reason, to be the work of Hastings.

Warren Hastings' two wars.—During his Governor-Generalship, Warren Hastings waged two wars of the first magnitude, one against the Mahrattas and the other against Hyder Ali of Mysore. His war with the Mahrattas is known as the First Mahratta War, and that against Hyder, the Second Mysore War.

The First Mahratta War, 1775-1782.—This war arose thus:—After the murder of Narayan Rao the fifth Peshwa, his uncle Raghoba seized the Peshwaship. But a rival party headed by Nana Farnavis set up against Raghoba, a posthumous son of Narayan. Raghoba, thus ousted, concluded a treaty—the Treaty of Surat—with the Bombay Government in 1775, agreeing to cede Salsette and Bassein to the English if they helped him in securing the Peshwaship. The Bombay Government immediately began operations and defeated the Mahrattas at Arras (1775). But just at this time *Warren Hastings* intervened. He disallowed the Surat Treaty and concluded a fresh treaty with the Mahrattas at Poorunder (1776), by which the English gave up the cause of Raghoba, but retained Salsette and Bassein. But the Court of Directors approved of the Treaty of Surat and directed Hastings to continue the war.

The war was marked by two memorable events; one, the *famous march of Colonel Goddard* from Calcutta right across the Indian peninsula through a wild and hostile country; the other, the *Convention of Wargaom* (1779), by which a section of the Bombay army purchas-

ed its escape from the Mahrattas on the most humiliating terms. The Convention was afterwards repudiated both by the Bombay Government and by Hastings.

In 1782 the war was concluded by the *Treaty of Salbai.* By it, the English restored all the conquests they had made, except Salsette and two other islands; Raghoba received a pension of 25,000 rupees a month; and Madhu Rao Narayan, the posthumous son of Narayan Rao, was recognised as Peshwa.

The Second Mysore War, 1780-1784.—While the First Mahratta War was in progress, the English found themselves again in war with Hyder Ali, the Sultan of Mysore. This war was called the Second Mysore War. Its immediate *cause* was a strong provocation given to Hyder by the English, who, against his remonstrances, had captured Mahe, a French possession in Mysore, and had marched troops through a part of his territory. This provocation, added to Hyder's desire to take revenge upon the English for their refusal to aid him against the Mahrattas in 1772, immediately determined him on war, and so the Second Mysore War ensued (1780).

Hyder burst on the Carnatic with an immense army, took many English forts, destroyed a British force under Colonel Baillie, forced another British force under Munro to retreat to Madras, and gained several other successes in rapid succession. These reverses becoming known to Hastings, he immediately sent Sir Eyre Coote to Madras. Coote, on his arrival, defeated Hyder in four great battles, at *Porto Novo, Polilor, Sohngarh* and *Arnee* in

1781. In the following year Hyder died. His son Tipu with the help of the French, continued the war for two years more. But he soon grew weary of it and made peace in 1784.

By this Peace, called the *Treaty of Mangalore*, both sides restored the conquests they had made during the war.

How Warren Hastings raised money for his Wars. —The First Mahratta War and the Second Mysore War had been very expensive, and their entire expense fell upon the treasury in Bengal. Hastings had therefore to obtain the funds necessary for them. He had moreover to satisfy the pressing demands of the Directors for money. Under such circumstances, he had recourse, among other acts, to two measures, for which he was afterwards much blamed by his countrymen in England. These were his exactions from Chait Singh and the Begums of Oudh.

Hastings' exactions from Chait Singh—Chait Singh, the Hindu Raja of Benares, was a Prince under the protection of the English company. As a feudatory, he was called upon to aid his sovereign in time of need. In 1778 Hastings pressed for money demanded 5 lakhs of rupees from the Raja. This was paid. In the next year it was also paid. But when in 1780, the demand was renewed, the Raja hesitated to comply. Hastings imposed a fine of 50 lakhs of rupees for his dilatoriness, and himself went to Benares to exact the fine. The Raja was arrested, but he escaped and headed a rebellion. He was, however, defeated and dethroned,

and his Raj was transferred to his nephew, subject to an increased tribute and the loss of certain important privileges.

Hastings' exactions from the Begums of Oudh.—The Nawab of Oudh owed the British Government a very large sum of money. Hastings demanded payment of this sum. The Nawab declared his inability to pay it, unless he was placed in possession of the treasures which had passed into the hands of his mother and grandmother, known as the Begums of Oudh. Hastings pretended that these ladies had lent aid to the rebellious Raja of Benares. He, accordingly, allowed the Nawab to extort from the ladies 76 lakhs of rupees, which were made over to him.

"**Warren Hastings' Relations with the Native Powers.**"—The chief Indian Powers with whom Warren Hastings came in contact were the Mogul Emperor Shah Alam, the Nawab of Murshidabad, the Nawab of Oudh, the Mahrattas, the Sultans of Mysore and the Raja of Benares. We have shown—

1. That he deprived the *Emperor Shah Alam*, of the annual tribute granted to him by Clive, and took from him Allahabad and Kora which were made over to the Nawab of Oudh. (See p. 229.)

2. That he cut down the allowance granted to the *Nawab of Murshidabad*, by one half. (See p. 229.)

3. That he sold to the *Nawab of Oudh* the districts of Allahabad and Kora for 50 lakhs of rupees, and lent him an English army for the subjugation of the Rohillas. He also lent him another body of troops on

another occasion for extorting the treasures in the possession of the Begums of Oudh. (See Pp. 229, 234.)

4. That he made a war with the *Mahrattas* which is known as the First Mahratta War. (See p. 232.)

5. That he also made a war with the *Sultans of Mysore* (Hyder Ali and his son Tipu), which is known as the Second Mysore War. (See p. 233.) And—

6. That he deposed *Chait Singh*, the *Raja of Benares*, because that chief as feudatory to the British, refused to comply with the demands of his sovereign. (See p. 234.)

Hastings resigns office.—Hastings gave up office and left India in 1785. In England he was impeached for his actions in India, and public feeling was high against him. The trial lasted seven years and he was reduced to penury. In the end public sympathy went in his favour and ended in a verdict of not guilty on all the charges. He died in 1819 at the ripe age of 86.

Warren Hastings' Work in India.—Warren Hastings was a great administrator. "He re-organised the Indian service, reformed every branch of the revenue collections, created courts of justice and some semblance of a police." It was he who established English sovereignty in Bengal. In fact, but for the work he did, the English would have been nowhere in India to-day. Among matters of public utility to which Hastings found time to pay attention, it may be mentioned that he opened a trade route to Tibet, founded the Calcutta *Asiatic Society*, and established the Calcutta *Madrassa* for the education of Musalman boys.

"**Extent of British Dominion in Warren Hastings'**


AFGHANISTAN
R. Indus
TIBET
PUNJAB
Lahore
Karnal
Ganges
NEPAL
BHUTAN
RAJPUTANA
Jodhpur
MALWA
Holkar
Vindhya Mts
Gaekwar
Bhopal
R. Narbada
ORISSA
Cuttack
Bhonsla's
BERAR
Dominions
Jagannath
Nizam's
Dominions
Chicacole
Vizagapatam
Masulipatam
MYSORE
Mangalore
Malabar Coast
Coromandel Coast
Pondicherri
Porto Novo
Calicut
Cochin
C. Comorin
CEYLON
INDIA
IN THE TIME OF
WARREN HASTINGS
70
80
90

time."—When Warren Hastings left India in 1785, the Company's possessions were, as yet, very insignificant. They comprised only Bengal, the Northern Circars, and Benares, together with small tracts of country round Madras and Bombay. (The annexed map, p. 237 shows the territory held by the English in the time of Warren Hastings).

"Pitt's India Bill," 1784.—During the last year of Warren Hastings' Governor-Generalship (1784), Mr. Pitt, who was then Prime Minister in England, passed a Bill for the better Government of India. This Bill, called *Pitt's India Bill* greatly curtailed the powers of the East India Company and was the first to bring Indian matters under the control of the Crown. It (1) created a Board of Control of six members of the Privy Council presided over by an English minister, (2) reduced the Governor-General's Council to three members, and (3) declared it unlawful for the Governor-General to make wars or treaties without the express order of the home authorities.

CHAPTER III.—STATE OF INDIA FROM 1761 TO 1785.

SECTION I.—TEMPORARY REVIVAL OF THE MAHRATTAS.

Political condition.—While the English were consolidating their sovereignty in Bengal, events in Hindustan and the Deccan, were driving the country to the path of rack and ruin. Ever since the fateful year 1761 which dashed the imperial schemes of the Mahrattas to the ground, Hindustan remained without any acknowledged head. The conqueror of Panipat withdrew to his own realm, the Mahrattas retired to the South, and the emperor remained a fugitive. Anarchy raised its head. Settled government became unknown. Everything rested on might and Hindustan became the exploiting ground of soldiers of fortune. Princes enriched themselves by plundering neighbouring districts, or by waging war on the weak. Military adventurers from home and abroad led mercinery bands, and joined the cause of the successful aggressor.

This was the state of affairs all throughout Northern India. The whole political fabric of Hindustan was crumbling away. In the Punjab the Sikh *Misl* leaders became powerful. The Jats established themselves in the province of Agra and penetrated as far as the walls of the Imperial city. The Rohillas made themselves masters of Rohilkhand. Even two foreign adventurers

Walter Reinhardt and George Thomas made themselves rulers of independent principalities.

The fugitive Emperor had placed himself under the protection of the Nawab Vizier of Oudh, and had invaded Bengal. But after a crushing defeat he granted the Dewani of Bengal, Behar and Orissa to the English, in lieu of the provinces of Allahabad and Kora and an annual stipend of 26 lacs. For a time he lived at Allahabad under English protection, by whom he was treated with scant courtesy. In 1769 he retired to Delhi, but finding it very difficult to maintain himself against his Rohilla Vizier, called in the aid of the Mahrattas.

The Mahrattas re-appear in Hindustan—Fourth Peshwa.—The latter took this opportunity of re-establishing themselves in Hindustan. Their power had of late undergone a revival under their energetic ruler Madhu Rao, 1761-1772.—Madhu Rao was the son and successor of Balaji Baji Rao. He was the bravest and best of all the Peshwas. His administration was mainly occupied with wars (in which he was generally successful) against the Nizam of Haiderabad, the Raja of Berar, and the rising Sultan of Mysore, named Haidar Ali. His generals acting under his instructions penetrated into Hindustan, where they levied tribute from the Rajput states, plundered Rohilkhand, and prevailed upon the Emperor Shah Alam to leave the protection of the English and come over to the Mahrattas. In 1772 his general Visvaji Krishna, occupied Delhi and brought the Emperor under Mahratta protection. Some of the

greatest names in Mahratta history occur in Madhu Rao's time—Ram Sastri, the tutor and spiritual guide of Madhu who filled the important office of Chief Judge in the Mahratta State; Nana Farnavis, the veteran statesman was rising into importance and Ahalya Bai, the able, intelligent and virtuous female ruler of Indore distinguished herself by her noble zeal for the welfare of her subjects. Her great abilities not only saved the Indore State from anarchy, but added to its strength and prosperity.

Another important and rising Mahratta chieftain was the young Madhaji Scindhia of Gwalior of whom we shall hear so much later on.

Fifth Peshwa—Narayan Rao, 1772.—Unfortunately for the Mahrattas Madhu Rao died (1772) and was succeeded in the Peshwaship by his brother Narayan Rao. But the unfortunate youth was assassinated soon after his accession at the instigation of Ananda Bai, the wicked wife of Raghoba, the Peshwa's uncle and guardian.

Sixth Peshwa—Madhu Rao Narayan, 1772-1795.—After the murder of Narayan Rao, Raghoba usurped the Peshwaship; but his hopes were frustrated by the birth of a posthumous son of Narayan. Some of the leading Mahratta statesmen supported the claim of his son, and set him up as Peshwa Madhu Rao Narayan. The ousted Raghoba sought help from the English and made a treaty with them. This treaty led to the ***First Mahratta War*** with the English (See *Warren Hastings' Rule*), at the conclusion of which Madhu Narayan be-

came the *pucca* Peshwa and Raghoba was set aside with a handsome pension. Disputed succession and that war with the English, weakened the Mahratta Confederacy as a whole. The real authority of the Peshwa declined though his nominal suzerainty was acknowledged by all.

Dissension among the Mahratta Chiefs.—The weakness of the Peshwa, was an opportunity to the other chiefs, who now began to struggle hard for the furtherance of their personal interests. The Scindhia and the Holkar quarrelled and fought, while some other chiefs simply minded their own interests.

Nana Farnavis.—A dismemberment of the confederacy however was averted by the tact and policy of Nana Farnavis, who remained the real ruler at Poona, during the last quarter of the Eighteenth Century. He acted as the guardian of the Peshwa Madhu Rao Narayan and by his firmness saved the confederacy from ruin.

Madhaji Scindhia and his dream of Imperialism.—While the real power of the Peshwas was thus declining, one of the Mahratta chiefs, acknowledging his nominal suzerainty was rising into importance. This was Madhaji Scindhia of Gwalior, who was an illegitimate son of Ranoji Scindhia the founder of the House. He escaped death at Panipat, almost by a miracle and succeeded to Ranoji's office. Being a man of remarkable ability and keen foresight he soon made himself supreme in Hindustan. He trained an army with the help of French adventurers like Generals De Boigne and Perron and became the most powerful prince in

Northern India. He soon made himself master of Delhi and Agra, and brought the Emperor under his protection. Towards the close of his career, he thought of reviving the Empire, by making himself the Vice-regent of the Emperor. At the time of his death his empire was the largest and most powerful of all monarchies in India.

SECTION II.—RISE OF THE SIKH POWER IN THE PUNJAB.

Religion of the Sikhs.—During the reign of Aurangzeb his persecutions converted the Sikh sect of quiet religionists into enthusiastic warriors. The religion of the Sikhs, called Sikhism, was founded, as stated before, by Baba Nanak about the end of the 15th century. Its teachings are embodied in two books, the *Adi Granth* or the First Book, and the *Dasama Padshaha ka Granth*, or the Book of the tenth King. The Adi Granth was originally compiled by Arjun, the fifth Guru; and the Dasama Padshaha ka Granth was written by Guru Govind Singh, the tenth Guru. Both the books are written in verse. *Nanak* preached a pure deism and the duty of leading a pure life. During his lifetime and also during the time of some of his successors the Sikhs lived peacefully.

Struggle of the Sikhs with the Muhammadans.—In the beginning of the reign of the Emperor Jahangir, Arjun the fifth Guru of the Sikhs, is said to have offered up prayers for the success of Jahangir's son, Khusru,

when that prince was in rebellion against his father in the Punjab. For this, Arjun was fined and imprisoned. He died in prison in 1606. His son, Hargovind, the sixth Guru, took up arms against the Moguls, but the Government proved too strong for him, and he was forced to take employment under Jahangir and, after Jahangir's death under Shah Jahan. When Hargovind died—his grandson, the seventh Guru, sided with Dara in the latter's struggle with his brothers for the imperial throne. Dara failed, and the Guru had to surrender one of his sons as a hostage to Aurangzeb. Teg Bahadur, the ninth Guru, was according to the Moguls, a disturber of the peace. Aurangzeb set armies in motion against him, and he was captured and put to a cruel death.

"**Guru Govind.**"—Guru Govind, as stated above, was the tenth Guru from Nanak. After the brutal execution of his father, Teg Bahadur by the Emperor Aurangzeb, in 1675, was acknowledged as the head of the Sikhs, and remained so until his own assassination in 1708. His great object was to awaken in his followers a new life, which would enable them to obtain every blessing that this world or that to come could bestow upon mortals. Ripe with this object, he first effected a complete change in the habits and religion of his countrymen. He made all Sikhs equal, changed the name of his followers from Sikhs to Singhs or soldiers, and required all to devote themselves to arms, always to have steel about them in some shape or other, to wear a blue dress, to keep their locks unshorn, and to swear bitter enmity to the Muhammadans, the

oppressors of their country and countrymen. Having thus formed his men into bands of armed followers, he next turned his thoughts to found a kingdom upon "the waning glories of Aurangzeb's dominion." He first aided a chief who had risen against Aurangzeb, and then defeated an imperial commander who had come to coerce him. Aurangzeb was beside himself with rage when he heard of the defeat of his army by the Guru. He immediately directed the Governor of Lahore and Sirhind to proceed against him. The Governors reduced the Guru to great straits and compelled him to seek refuge in flight. On Aurangzeb's death Govind received a military command from the Emperor Bahadur Shah. While holding this command in the valley of the Godavari, Govind was assassinated by an Afghan while asleep in his room in 1708. He was the last acknowledged religious ruler of the Sikhs.

Govind formed his men both into a religious and a military commonwealth, which he called the *Khalsa*, and, with this commonwealth he remained for many years a sharp thorn in the side of Aurangzeb. But his attempts against the Emperor proved all futile. His men were hunted down and massacred, his strongholds were all taken one by one; his children were captured and put to death and he himself was assassinated. After his death, the Sikhs under a new chief Banda, overran the east of the Punjab, committed unheard of atrocities at Sirhind, and laid waste the whole district of Saharanpur. But the Emperor Bahadur soon came upon Banda, defeated him in a pitched battle, and drove him into the

hills. On the death of Bahadur, the Sikhs under Banda again became formidable and defeated the Mogul Viceroy of Lahore in the open field. The Emperor Farukhsiyar next sent a big army against the Sikhs, and they were totally defeated after a fierce resistance. Banda was taken prisoner and put to a cruel death, and the Sikhs were exterminated like mad dogs. But, Phœnix-like they soon appeared again, and gradually increasing in numbers, arrayed themselves in arms against the Muhammadans in the Punjab. They fought several wars with Ahmad Abdali and his Viceroy (See *below*) and finally, under small bands or fraternities called *Misls*, divided all the territories east as far as the Jumna among themselves.

"**Struggle of the Sikhs with Ahmad Shah Abdali.**"—The first collision of the Sikhs with Ahmad Abdali occurred in 1748. In that year the Sikhs harassed the rear of the Afghan chief, as he was precipitately retreating from the field of Sirhind, where he had met a check at the hands of the son of the Emperor Muhammad Shah. The second collision took place in 1756. This time, it was a regular contest between the two parties. Timur, the son of Ahmad Shah and Governor of Lahore, attacked the Sikhs at Amritsar, levelled their fort, demolished their buildings, and polluted the places of worship in the city. But the enraged Sikhs soon assembled in great number and forced Timur to abandon Lahore, which they temporarily occupied, but soon evacuated. A series of desultory conflicts next ensued between the Sikhs

and the armies of the Abdali's Governor of Lahore. In these the Sikhs were generally successful. But the most disastrous of the contests happened in 1762, when the Abdali chief swooped down upon the plains of the Punjab, and defeated the Sikhs with terrible slaughter in a great battle. After the battle, Abdali gratified his revenge by destroying the renewed temples of the Sikhs at Amritsar, by polluting their sacred pool with slaughtered cows, by erecting pyramids with the decapitated heads of the Sikhs and by cleansing the walls of the mosques, which the Sikhs had desecrated, with their blood. But the Sikhs did not lose heart. In 1763 they gathered together in large numbers before Sirhind, defeated the Abdali's Governor of the place, and totally destroyed the city. The loss of Sirhind, brought Ahmad again into India. The Sikhs met him near Amritsar. A desperate battle ensued, but the result was undecided. On the departure of Ahmad after the battle, the Sikhs expelled the Abdali's Governor of Lahore, demolished in their turn numerous mosques and compelled the Afghans to wash the foundations with the blood of hogs. In 1764 the Sikhs made themselves masters of the Punjab, and, from that year until the death of Ahmad in 1773, they maintained a constant war with the Afghans, in which they were invariably successful. In 1767 the Abdali is said to have made his final descent upon India to recover the Punjab, but the defection of his troops compelled him to march back to Kabul without achieving anything important. After this Ahmad Shah no more troubled the

Sikhs. The Sikhs thus became practically independent in the Punjab and divided the whole land among the misl chiefs. It was reserved for Ranjit Singh to unite the misls into a strong monarchy.

"**Ranjit Singh.**"—Ranjit Singh, "the Lion of the Punjab," as he was called, was born in 1780. While still a child, he lost an eye from small-pox, and was therefore called "*Kana* Ranjit" or one-eyed Ranjit. He was never taught to read or write any language. On the death of his father Mahā Singh, in 1792, he succeeded to the *Sirdarship* of his Misl at the age of twelve, but remained under the tutelage of guardians till he was seventeen years old. In 1798 he was appointed Governor of Lahore by the Afghan King Shah Zaman; but he soon made himself independent there and, assuming the title of Maharaja, began to coin money in his own name and in course of the next decade made himself master of the whole of the Punjab.

SECTION III.—THE STRUGGLE IN THE SOUTH.

Hyder Ali.—During this period, a great power had risen in the South. It was the state of Mysore under its able ruler Hyder Ali. An unlettered adventurer though he was, he possessed great natural talents. He was a great warrior. War was his element. "He was an accomplished horseman, a skilful swordsman and a dead shot."

"**Hyder's wars with the Mahrattas.**"—The rise of Hyder led to innumerable wars in the South. Hyder

was constantly fighting, sometimes against the Nizam, sometimes the English and sometimes the Mahrattas. The first collision between Hyder and the Mahrattas took place in 1759 before Hyder had become the actual ruler of Mysore. In that year, Gopal Hari, a Mahratta leader entered Mysore with a large force. Hyder took the command of the Mysore army and harassed the Mahrattas with so much effect that they left the country on receiving a few lakhs of rupees.

But the first *regular* encounter between Hyder and the Mahrattas occurred in 1765. In that year Madhu Rao, the Peshwa, inflicted two such damaging defeats on Hyder, that the latter was glad to purchase peace by the restoration of all the places he had conquered, and the payment of 32 lakhs of rupees.

In 1767 the Mahrattas again invaded Mysore. But Hyder bought them off by the payment of 35 lakhs of rupees.

But the most severe collision happened in 1771-1772. After the conclusion of his first war with the English Hyder had set the Mahrattas at defiance and had withheld the payments due to them. Madhu Rao, the Peshwa, therefore poured into his territories with a large army, conquered the whole of the north and east of Mysore, defeated him terribly at Chinkurali (1771), and laid siege to Seringapatam (1772). In despair Hyder was compelled to make a peace by the immediate payment of 30 lakhs of rupees, besides 5 lakhs for "durbar expenses," the cession of large territories, and the promise of an annual tribute of 14 lakhs of rupees.

In 1776 and 1777, the Mahrattas renewed their war for the last time with Hyder and invaded his territories. But in both the years, Hyder succeeded in driving them off.

"Hyder's wars with the Nizam."—Twice did Hyder come into hostile collision with the Nizam, once in 1766, and the second time in 1776-1777. In 1766 the Mahrattas, the Nizam and the English entered into a confederacy to crush Hyder. But Hyder bribed off the Nizam to change sides and so averted a conflict with him. In 1776-1777, the Nizam, in conjunction with the Mahrattas invaded the territories of Hyder; but "the general of the Nizam was rendered inactive by the gold of Hyder."

"Hyder's wars with the English"—Hyder waged two wars against the English; the first of which, known as the *First Mysore War*, lasted from 1766 to 1769; the second, called the *Second Mysore War*, (1780-1784) was not finished when Hyder died in 1782.

The First Mysore War, 1766-1769.—In 1766 a strong combination was formed by the Mahrattas, the Nizam, and the English of Madras, to check Hyder in his career of conquest. To meet this combination was beyond the power of the Mysore Chief. So he had recourse to artifice. He first bribed the Mahrattas to leave the combination. He next induced the Nizam to change sides and join him in war against the English. The English, thus deserted by their faithless allies, found themselves alone in the field to conduct what is known as the First Mysore War.

In the course of this war, the fickle Nizam deserted Hyder and again joined the English. The battle of Changama (1767), in which the English were successful, and the destruction of the Mysore fleet by the English, were two of the greatest events of the war. But Hyder also gained several successes. At last by a rapid march he suddenly appeared within a few miles of Madras. The Madras Council got terrified and made peace with Hyder.

This Peace, made in 1769, was concluded on the conditions of mutual restitution of conquests, an exchange of prisoners, and reciprocal assistance in purely defensive war. Peace between the English and Hyder lasted till 1778 when the first Mahratta war broke out.

The Second Mysore War is an event in the administration of Warren Hastings and has already been narrated under it. During the course of this war Hyder died, leaving the legacy of war to his son—Tipu Sultan.

Character of Hyder.—Hyder Ali was one of the most remarkable men of his period. Without education or family connection he raised himself by his genius and ability to be the head of the most powerful Indian kingdom in the south. His energy was wonderful and he was never known to remain idle for a moment. His military talents and his administrative genius were also of a high order. He invited French adventures and with their help organised a great army after the European model and inflicted several crushing defeats on the English. He had little of fanaticism which led to the

downfall of his son. His state was well ordered, and his treasury full at the time of his death.

Tipu Sultan.—Hyder's son and successor Tipu was born in 1753. He bore a bitter hatred against the English, and the one ruling passion of his life was to expel them from India. To achieve this object he intrigued with every Prince in India and sent his emissaries even to Kabul and Paris. "He was distinguished for bigotry and intolerance, and was the only Muhammadan sovereign since Aurangzeb who determined to propagate his creed by persecution." It is said of him that after his first war with the English, he seized 30,000 native Christians on the Malabar Coast and caused them to be circumcised. He also treated his Hindu subjects with similar violence. Tipu drove out the Hindu family which had some show of authority in Mysore.

A worse persecutor than him the annals of South India never produced. Fortunately his bloody career was not of long duration. His policy soon embroiled himself into wars with the English in which the Nizam and the Mahrattas joined and brought about his downfall as we shall see in the next chapter.

CHAPTER IV.—THE RISE OF BRITISH POWER IN INDIA.

LORD CORNWALLIS—SECOND GOVERNOR-GENERAL, 1786-1793.

"Lord Cornwallis."—Warren Hastings left the government in the hands of Sir John Macpherson, who acted as Governor-General for twenty months, after which Lord Cornwallis assumed the reins of government. Lord Cornwallis was the first Governor-General who was an English nobleman. His rule is celebrated for two principal events—his Administrative Reforms and the Third Mysore War.

"*Cornwallis' Administrative Reforms.*"—The administrative reforms of Lord Cornwallis fall under three heads; *first*, the Reform of the Public Service; *secondly*, that of the Judicial System; and *thirdly*, the Revenue Settlement of Bengal.

1. On his arrival in India Lord Cornwallis found corruption rampant in all branches of the Company's *service*, and the Company's servants, intent only on enriching themselves by every dishonest means. He vigorously set himself to the task of hunting out all sources of official corruption and of checking them; and finding that the root cause of all the corruption was the poor pay granted to the officials, he increased their salaries in proportion to their duties and respon-

sibilities, and thereby placed them above the temptation of underhand dealings.

2. In the *judicial system*, Lord Cornwallis introduced several reforms:—(*a*) He separated the office of Judge from that of Collector of Revenue; (*b*) He established separate civil courts in every district, with four Courts of Appeal at Calcutta, Dacca, Murshidabad and Patna; (*c*) He ordained that the judges of the civil courts should proceed on circuit from zilla to zilla to try criminal cases; (*d*) He made the Sadar Dewani Adalat and the Sadar Nizamat Adalat at Calcutta, the final courts of appeal; (*e*) He appointed Munsiffs to try small civil cases; (*f*) He divided the districts into *thanas* and placed each under a *daroga* for police work; and finally (*g*) He codified all existing laws.

3. Lord Cornwallis' reform in the *revenue system* of Bengal is known as—

"The Permanent Settlement of Bengal."—The principal source of income of the Company was the land revenue. But this revenue fluctuated every year. To check this fluctuation Warren Hastings had tried the experiment of letting out Zamindaries to the highest bidder on short terms. This created a class of irresponsible farmers whose only object was to gain as much by plunder as possible during the tenure. But this did not work out well. So in 1786 the Court of Directors sent out instructions to Lord Cornwallis to make at first a *Decennial Settlement* (that is, a long term settlement for ten years) with the Revenue Collectors, called *Zamindars*, and then to declare it permanent if it worked

satisfactorily. Lord Cornwallis did what he was directed to do, and declared the settlement permanent in 1793. According to this arrangement, the *Zamindars*, who had hitherto been mere Revenue Collectors were made absolute proprietors or landlords of the lands of which they collected the revenue and the revenue they paid for their Zamindaries was fixed in *perpetuity*.

On the *merits* of this measure, opinion is divided. Some say that since the settlement, agriculture has largely extended in Bengal, and that there has never been a famine here, which has caused severe loss of life. Others say that the settlement has deprived the cultivators of their proprietory interest in the land, and has left them too much at the mercy of the newly created landlords. Moreover the State has been deprived of a fair share of the increasing revenue of the land, which goes to a section of the people for nothing.

The Third Mysore War, 1790-1792.—The Third Mysore War between Tipu and the English was the work of Tipu himself. Towards the close of the year 1789, Tipu attacked the territory of the Raja of Travancore, who was an ally of the English. Lord Cornwallis immediately declared war against Tipu in 1790. The Mahrattas and the Nizam sided with the English.

The war was marked by three campaigns, two of which were conducted by Lord Cornwallis himself. Lord Cornwallis took Bangalore and inflicted a disastrous defeat on Tipu at *Arikera* (1791). In 1792 he laid siege to Seringapatam, the capital of Tipu. The fortress was about to fall, when Tipu sued for peace.

By the terms of the treaty of *Peace* (1792) Tipu ceded half his dominions to the allies, of which the English portion was Dindigal, Malabar, and the Baramahall; paid three crores of rupees to the English and thirty lakhs of rupees to the Mahrattas; and gave up two of his sons as hostages.

Lord Cornwallis left India in 1793. It is to be regretted that this high-minded nobleman should have laid down rules whereby the Indians were shut out from all but the most inferior posts in the public service.

SIR JOHN SHORE—THIRD GOVERNOR-GENERAL, 1793-1798.

"**Sir John Shore.**"—Lord Cornwallis was succeeded by Sir John Shore, a Bengal civilian. The period of Sir John's rule (1793-1798) was uneventful. In his dealings with the native princes, he adopted a policy of masterly inactivity, called—

"**The Non-intervention Policy.**"—By this policy, the English abandoned their forward policy and pledged themselves not to interfere in the affairs of the native States, nor to enter on any but defensive wars.

The injurious *effects* of this policy were soon in evidence. Tipu began openly to make preparation for another war with the English. The Mahrattas attacked and defeated the Nizam at *Kurdla* (1795) and forced him to part with a large part of his territory. French influence in the courts of the native princes grew alarmingly hostile to the English.

Sir John Shore, who was created Lord Teignmouth, sailed for England in 1798.

LORD WELLESLEY—FOURTH GOVERNOR-GENERAL, 1798-1805.

Lord Wellesley.—Sir John Shore was succeeded by Lord Mornington, better known as the Marquis of



LORD WELLESLEY

Wellesley. From the very beginning, Lord Wellesley had two fixed ideas in view; one was to make the English the one paramount power in India; and the other to crush for ever all French intrigues in the courts of the native princes. Actuated by these ideas he at once abandoned the nerveless policy of Non-intervention

of his immediate predecessor and struck out a new policy for himself. This was a bold Policy of Intervention in the affairs of the native princes and its basis was the forcing of Subsidiary alliance upon the independent princes of India.

The Subsidiary Treaty.—It was an arrangement by which a State, when it agreed to it, first acknowledged the British Government as the paramount power in India; secondly, it promised not to make any war or peace, or to take any foreigner into its service without the consent of the English; and thirdly, it agreed to maintain a subsidiary force to assist the English in time of need if it were a big State, or to pay a tribute to the British Government if it were a small one. The British Government in return guaranteed full protection to the State against foreign invasion.

The Chief Native Powers in India during Lord Wellesley's time.—The great Indian powers in India at the time of Lord Wellesley were the Nizam, the five Mahratta Houses, (*e.g.* the Peshwa, the Guikwar, the Scindhia, the Bhonsla, and the Holkar) and Tipu the king of Oudh was an ally and the Sikhs of the Punjab were too far removed to be taken notice of. Lord Wellesley asked each and every one of them to enter into the Subsidiary System. The Nizam, being the weakest of all the powers, readily accepted the System; but all the other powers refused to do so.

Lord Wellesley's Wars.—As already narrated, Lord Wellesley's great object was to secure the peace of India by making the British power the only arbiter to all in

India ; he sought to accomplish this object by the formation of Subsidiary Alliances with all the powers. But as all these powers, with the exception of the Nizam, refused to accede to his wishes, he found himself at war with almost every one of them. His first war was with the Sultan of Mysore.

The Last Mysore War, 1799.—This war was ***caused*** by Tipu's intrigues with the French against the English. Tipu was given an opportunity of accepting the Subsidiary Alliance. On his refusal, war was declared (1799). The Nizam and the Mahrattas sided with the English in this war.

In two battles at *Sidasir* and *Mallavelli*, Tipu was defeated (1799), and his capital, Seringapatam was captured. Tipu fell fighting bravely before his capital. With his death the war ended (1799).

After the war a part of Tipu's dominions was restored to an infant representative of the old Hindu family which had been displaced by Tipu. The rest was partitioned between the Nizam, the Mahrattas and the English.—Canara, Coimbatore and Wainaad were the territories the English obtained by this war.

The Second Mahratta War.—Lord Wellesley's second war was with the Mahrattas. The affairs of this people were now guided by five houses,—the Peshwa, the Sindhia, the Holkar, the Bhonsla, and the Guikwar. All of them were engaged in bitter rivalry with one another. With three of them, namely Sindhia, Bhonsla and Holkar, Lord Wellesley was forced to make war. His war with Sindhia and Bhonsla was known as—"*The Second*

Mahratta War.—This war arose thus :—The Peshwa Baji Rao II. being driven out of the Peshwaship by his wars with Holkar, fled to the English at Bassein, and made a Subsidiary treaty with them on the 31st December 1802, by which he virtually surrendered his independence. But he soon repented of his hasty act, and called upon Sindhia and Bhonsla to help him in throwing off the British yoke. Accordingly these two chiefs assembled their forces on the frontiers of the English territories. At this the Governor-General sent them an *ultimatum* asking them to withdraw their forces within their own territories. On their refusal, war—the Second Mahratta War—was declared (Aug. 1803).

The history of this war is a history of brilliant feats achieved by two of the ablest English generals, the Company's service ever produced, named, Sir Arthur Wellesley (brother of the Governor-General and afterwards Duke of Wellington) and Lord Lake. Both the Deccan and Hindustan were the scenes of this war. Wellesley operated in the Deccan, where he defeated Sindhia at *Assaye* (1803) and the combined forces of Sindhia and Bhonsla at *Argaum* (1803), and captured *Ahmadnagar.* Lake, in Hindustan, won pitched battles at *Aligarh* and *Laswari* (1803), and took *Delhi* and *Agra.* These reverses brought Sindhia and Bhonsla to their senses, and they sued for peace which was granted.

By the *Treaty of Anjengaom,* Sindhia ceded to the English all his territories between the Jumna and the

Ganges, all his districts in Rajputana, and most of his possessions in the Deccan and Khandes. By the *Treaty of Deogaom*, the Bhonsla ceded Orissa and Western Berar to the English. Both treaties were made in Dec. 1803.

Wellesley's next war with the Mahrattas was fought against Holkar. It was called by some—

The Third Mahratta War, 1804-1805.—Early in 1804 Holkar raided the territories of the Rajput allies of the British, and also addressed demands to Generals Lake and Wellesley for *chauth* of certain districts belonging to the English. His demands were made in such threatening terms that Lord Wellesley had no alternative but to declare war against him. The Raja of Bharatpur joined Holkar in this war against the English.

The war "brought little credit on the British name." Colonel Monson, who went against Holkar, had to beat a retreat. Lord Lake laid siege to the fort of Bharatpur, but was repulsed with terrible loss (1805). At *Dig*, however, Holkar's army suffered a disastrous defeat (1804).

This war had not been concluded when Lord Wellesley left India. It was ended in Sir George Barlow's time by a dishonourable Peace, which gave back to Holkar all his territories and left the Rajput allies of the English at his mercy (1805).

Other Annexations of Lord Wellesley.—It would be tedious to narrate the circumstances, which led to the several annexations in Lord Wellesley's time. Suffice it

to say that a number of States and some districts were annexed, of which the most important were *Surat* (1799), *Tanjore* (1800), the *Carnatic* (1801), *Farakkabad, Allahabad, Kora,* and *Rohilkhand* (1801).

Lord Wellesley's Work.—Lord Wellesley's highest aim was, as stated before, to secure the peace of India by making the English the one paramount power in the country. At the time when he entered upon his office (1798), the chief enemies to India's peace were Tipu of Mysore, and the five Mahratta Houses which together formed the Mahratta Confederacy. By the year 1805, when he laid down his office, he had crushed Tipu by the last Mysore War; had humbled Sindhia and Bhonsla, the two great leaders of the Mahratta Confederacy by the Second Mahratta War; had turned into vassals the Peshwa, the Nizam, the Guikwar and the Rajput Chiefs by forcing them to accept the Subsidiary System; had pensioned off incompetent rulers of Tanjore and the Carnatic and annexed their territories; and had forced the Nawab of Oudh to cede to him Kora, Allahabad, and Rohilkhand for the maintenance of a British subsidiary force. One chief alone of the great Mahratta Confederacy remained unhumbled and that was Jeswant Rao Holkar of Indore. But all this work of Lord Wellesley had merely paved the way by which his successors in office gained the goal of paramountcy; for the great Mahratta Confederacy was only humbled and not subdued. More wars had to be fought with most of its members before they could be compelled to acknowledge the British suzerainty.

Lord Wellesley's policy in India was not liked by his masters, the Directors, in England. So he resigned and left India in 1805.

LORD CORNWALLIS (AGAIN)—FIFTH GOVERNOR-GENERAL, 1805.

Lord Cornwallis' Second Rule.—The Court of Directors sent out Lord Cornwallis as Governor-General a second time in the place of Lord Wellesley. Cornwallis reached Calcutta in a very weak state of health on July 30, 1805, and immediately drew up a plan for conciliating the Mahratta Chiefs whom Lord Wellesley had humbled. He was proceeding to the upper provinces to carry his plan into execution, when he died at Gazipur on October 5, 1805.

After his death *Sir George Barlow* acted as Governor-General from 1805 to 1807. Barlow at once ended the war with Holkar by a peace, by which he let off the Mahratta Chieftain on the easiest terms and abandoned the Rajput allies of the English to the vengeance of Holkar and Sindhia. During his administration, also occurred the mutiny of the Madras Sepoys at Vellore. This mutiny was caused by some change in the head-dress of the Sepoys. It was, however, promptly suppressed (1806). Barlow was transferred in 1807 to the Government of Madras, and Lord Minto succeeded him in the office of Governor-General.

LORD MINTO I.—SIXTH GOVERNOR-GENERAL, 1807-1813.

Lord Minto.—Lord Minto was a Governor-General who followed the policy of non-intervention. Lord Cornwallis, Sir John Shore and Sir George Barlow were the other Governor-Generals of this school.

The State of Central India attracted his earliest attention. There the state of affairs was the most wretched. Government, or the slightest semblance of a government, there was none; and anarchy of the worst sort prevailed throughout the length and breadth of the land. Mahratta brigands, and marauding bands of a class of professional plunderers, called Pindaris, roamed over the region without any check or hindrance, inflicting torture and misery on the peaceful and industrious peasantry, plundering the people of everything they possessed, turning whole tracts of fertile country into wild jungles, and creating intolerable mischief of all sorts all around. Lord Minto pledged to non-interference, and, directed by his masters in England, refused to extend his helping hand to the suffering humanity by annexing these regions. He did not however always remain a passive spectator. On two occasions, Lord Minto deviated from the policy of non-intervention; once to restore order in Bundelkhand, and at another time to protect Nagpur from the attacks of Amir Khan, a Pindari chief.

Extension of Relations of British Indian Government with Foreign Powers outside India.—While

Lord Minto was Governor-General, a fierce war had been raging in Europe between France and England, and Napoleon Bonaparte, the French Emperor, had been seeking to disturb the peace of India by making French influence predominant in the courts of several princes both in India and outside India To counteract these influences, Lord Minto sent ambassadors to Kabul and Persia, the two countries where they were most in evidence. The ambassadors persuaded the rulers of both these countries to enter into treaty engagements, by which they agreed not to have any dealings with any other European power than the British. Mr. Elphinstone was deputed to Kabul and Sir John Malcolm to Persia.

But not satisfied with these precautions, Lord Minto sent an expedition to the island of Mauritius, which belonged to the French and from which the French did great damage to the British Indian commerce. The island was taken in 1809. Another expedition was sent to Java which was captured from the Dutch, the allies of the French. But this island was afterwards restored.

Lord Minto's other works.—In 1809 Lord Minto concluded a treaty with Ranjit Singh of the Punjab and took steps to suppress *dacoity* or gang robbery in Bengal. He left India in 1813 and was succeeded by the Earl of Moira, better known by his latter title as the Marquis of Hastings.

Renewal of the Company's Charter.—In the year of Lord Minto's retirement, that is, in 1813, the East India Company's Charter was renewed for twenty

years, on condition that its monopoly of Indian trade should be abolished. From this time the Indian trade was thrown open to all.

LORD HASTINGS—SEVENTH GOVERNOR-GENERAL, 1813-1823.

Lord Hastings.—Lord Hastings was not a believer in non-intervention and his rule was marked by three wars, namely, the Nepal War, the Pindari War, and the Last Mahratta Struggle.

The Nepal War, 1814-1816.—The Nepal War was caused by a series of encroachments made by the Gurkhas on the British territories. The Gurkhas claim a Rajput origin. They had established their sovereignty over the Nepalese in 1767. For years they had been annexing British villages. Frequent remonstrances had been made without any effect, to their Government by Sir George Barlow and Lord Minto, and nothing was left for Lord Hastings but to declare war (1814).

Four English armies under four generals, invaded Nepal in four directions. One of the generals was killed; two others were repulsed; the fourth general, Ochterlony, only succeeded in making some impressions upon the enterprising enemy. In 1815 Ochterlony captured Malaon, the principal stronghold of the Gurkhas, and reached within striking distance of Khatmandu, the capital. The Gurkha Government lost heart and sued for peace which was granted.

By this peace, called the *Treaty of Segauli* (1816), the Gurkha Government agreed to receive a British Resident

at Khatmandu, to cede to the English the districts lying to the west of the Gogra, and to withdraw from Sikkim on the east.

The Pindaris.—The Pindaris were not a nation, nor a tribe. They were plunderers by profession, and took into their ranks men of every caste and creed. They were divided into several companies, each under a leader of its own, and were frequently employed by the Mahratta chiefs in their desolating wars with one another. Their haunts were among the savage hills and jungles of Central India. They were enemies of mankind, and at stated times, issued out in large bands under select captains from their jungle homes to deal death and desolation on every side. Their well-known leaders were Amir Khan, Karim Khan, and Chitu.

The Pindari War, 1817.—During the last two years of the Nepal War, the Pindaris had invaded the territories of the British Government and its allies. After the conclusion of that war, Lord Hastings declared war against them (1817). He collected a vast army to crush them. One force operated from the north. The Pindaris were environed, and shot down, and dispersed in different directions. Many threw themselves on British protection and became peaceful farmers on lands granted to them. Amir Khan came to terms, and disbanded his men on condition of being recognised as ruler of Tonk. Chitu fled to the jungles and was devoured by a tiger.

The Last Mahratta War, 1817-1818.—Since the Treaty of Bassein by which the Peshwa Baji Rao II.

engagements. The King of Ava, alarmed at the successes of the British, sued for peace which was granted.

By this peace, called the *Treaty of Yandabu* the King of Burma ceded Arracan, Assam, and Tenasserim to the British and paid a crore of rupees for the expenses of the war (1826).

Capture of Bharatpur.—In 1826 the Raja of Bharatpur died. His heir, an infant, succeeded to the throne, and was recognised by the British Government. But a cousin of the infant dethroned the infant and usurped the throne. At this the English interfered, and sent an army to Bharatpur under Lord Combermere. The English general took the fort after having blown up its heavy mud walls with gunpowder, and restored the boy Raja to the throne. This capture of Bharatpur, from which Lord Lake had been repulsed in 1805, greatly increased the prestige of the British arms.

Lord Amherst was the first Governor-General who used the Simla Hills as the hot-weather retreat of the Government of India.

LORD WILLIAM BENTINCK—NINTH GOVERNOR-GENERAL, 1828-1835.

Lord William Bentinck.—Lord Amherst was succeeded by Lord William Bentinck. The rule of Lord Bentinck was an era of peace and progress. During the seven years he was Governor-General, he effected numerous reforms, almost all of which were calculated to promote the welfare and happiness of the Indian people.

Lord Bentinck's Social Reforms.—Among all the reforms of Lord Bentinck, his reform of the abuses in Indian society and his abolition of certain cruel customs stand pre-eminent. (1) By a law passed in 1829, he abolished the *Sati*, or the brutal custom of forcing living widows to burn themselves on the funeral pyre of their dead husbands. (2) In the same year, he created a Thugi Department for the extirpation of the *Thugs*,—a fraternity of assassin-robbers, who travelled in gangs disguised as merchants or pilgrims and strangled travellers, and then robbed them of all they had. Colonel Sleeman, the officer in charge of this Department, applied himself so energetically to his task that, in six years he practically broke up the gangs. (3) He took measures for the prevention of *Female Infanticide*, a cruel practice mostly prevalent among the Rajputs, who, to avoid high marriage expenses, often killed their infant daughters. (4) He backed the efforts of the Madras Government to suppress *Human Sacrifices* among the Khonds inhabiting the hills and forests west of Northern Circars.

Lord Bentinck's Administrative Reforms.—In his administrative reforms, the first branch to which Lord Bentinck directed his attention was the *Finance*. This had been quite deranged owing to extraordinary expenses incurred by his predecessors in office. Bentinck effected the following reforms in this direction :—First, he made large reductions in the permanent expenditure; Secondly, he levied a duty on Malwa opium, and, Lastly, he collected revenues from those lands which had

escaped assessment. Lord Bentinck next turned to *Judicial Reforms*. He abolished the Provincial Courts created by Lord Cornwallis, and in their room appointed Commissioners of Divisions, each having five or six districts under his control. To lighten the work of the Calcutta Court of Appeal, he established a Court of Appeal at Allahabad. He entrusted the administration



LORD BENTINCK

of Civil Justice in Bengal to Indian judges, and appointed Indian Deputy Collectors to assist European Collectors in revenue administration. To facilitate justice he directed the vernacular language of suitors to be employed instead of Persian.

Lord Bentinck's War and Annexations.—The only war in which Lord Bentinck was engaged was that with *Coorg*. The Raja of this place was a mad tyrant. His frightful misrule led Lord Bentinck to annex the country to the Company's dominions (1834).

Cachar was also annexed. The people of the country placed themselves under British rule of their own accord (1830).

The Raja of *Mysore*, whom Lord Wellesley had set up, proved, on his attaining majority, a veritable tyrant. The affairs of the kingdom fell into great disorder. Lord Bentinck temporarily placed the country under the protection of the British (1830), and removed the Raja with a pension. Mysore was restored to the Raja's Government in 1881.

Renewal of the Company's Charter.—In 1833 the Company's Charter was renewed for 20 years, on condition—

That the Company should abandon trade entirely, and allow Europeans to settle in the country and hold property :

That an additional member, called the Law Member, should be appointed to the Governor-General's Council :

That the Bengal Presidency should be divided into two parts, one, Bengal, should be under the direct control of the Governor-General; the other, the N.-W. Provinces, should be ruled by a Lieutenant-Governor :

That a Law Commission should be appointed to revise and codify the law :

And that the natives of India should be admitted to all offices.

Lord Bentinck's other Measures.—During the latter years of Lord Bentinck's rule, a controversy was raised regarding the best medium for imparting education to the people. One party, called Orientalists, was for giving education to the boy in the Oriental classics, namely, Sanskrit, Arabic and Persian. Another party, called Anglicists, advocated English education. Lord Bentinck approved of the latter method and directed that henceforth the annual government grant for education should be applied to the spread of European learning in India through the medium of the English language.

Lord Bentinck founded a Medical College in Calcutta, (1835). He established steam communication on the Ganges.

Some Great Men in Bentinck's time.—We meet with a number of great men in Lord Bentinck's time. *Raja Ram Mohan Rai*, a great Bengali reformer; *Dr. H. H. Wilson*, the famous Oriental scholar; *Dr. Duff*, the well-known missionary of the Scotch Church; *Mr.* (afterwards Lord) *Macaulay*, the legal member of Lord Bentinck's Council, have all, by their achievements in their respective lines, left imperishable marks in the history of the country.

Sir Charles Metcalfe.—After the retirement of Lord Bentinck in 1835, Sir Charles Metcalfe acted as a provisional Governor-General for a year. His short rule is memorable for the passing of an Act which gave

entire liberty to the Press. The measure, however, raised a storm against him in the Court of Directors, and he had to resign the service and retire after an unbroken residence in India of thirty-six years.

LORD AUCKLAND—TENTH GOVERNOR-GENERAL, 1836-1842.

Lord Auckland.—Lord Auckland, the successor of Lord Bentinck, reached Calcutta in March, 1836. At this time the Russians were rapidly absorbing petty States in Central Asia into their empire, and were yearly getting nearer and nearer to India. Lord Auckland saw that this aggressiveness of Russia was a menace to the safety of the British Empire in India. He therefore determined to take some immediate precautionary measures against it; and, as Afghanistan lay as a buffer between India and the new sphere of Russian influence, it became "*his Policy*" to render that strong country friendly and a sure bulwark against all attacks from the west. But this his policy landed him in a war, which is known as—

The First Afghan War.—This war arose thus:—In 1837 Lord Auckland sent a mission to Kabul with the ostensible object of opening trade, but in reality to counteract the schemes of Russia in Afghanistan. Dost Muhammad, the ruler of Kabul, received the mission cordially, and promised to do everything the British desired him to do, if only the latter procured for

him Peshwar, which had been taken from him by Ranjit Singh. This Lord Auckland refused to do; whereupon Dost began to intrigue with the Russians. Lord Auckland, therefore, resolved to depose him and place Shah Shuja, a friendly Afghan exile, on the throne of Kabul. He declared war in 1838.

A large army was sent to Afghanistan. Kandahar surrendered; Ghazni was taken by storm; the English candidate Shah Shuja was triumphantly placed on the Kabul throne; garrisons were placed in Kandahar and Jelalabad; and Dost Muhammad yielded himself a prisoner. For two years everything prospered well. But suddenly the storm burst in 1841. In that year the Kabul Afghans, led by Dost's son, Akbar Khan, rose against the English, killed their political agent Sir Alexander Burnes, killed also their *protege*, Shah Shuja, shot Sir William Macnaughten, the British Envoy, at a conference, and compelled them to retire from Kabul in the depth of the winter of 1842. In the course of this retreat, the whole British force, numbering 4000 fighting men and 12,000 camp followers, was cut off and perished; only one man Dr. Brydon escaped alive to the Jelalabad garrison to tell the sad tale of the disaster that had befallen the Kabul army. With this disaster closed the rule of Lord Auckland and he was recalled. During the rule of his successor, Lord Ellenborough, a fresh army, under General Pollock, was sent to Afghanistan. Pollock occupied Kabul, blew up its great *bazar*, rescued the prisoners, and, after having inflicted signal punishment on the teacherous Kabulese,

withdrew from the country. Thus the First Afghan War ended in 1842 with no gain on either side. Dost Muhammad was set at liberty, and he became ruler of Kabul again.

LORD ELLENBOROUGH—ELEVENTH GOVERNOR-GENERAL, 1842-1844.

Lord Ellenborough.—Lord Ellenborough, the successor of Lord Auckland arrived in Calcutta in March 1842. He first turned his attention to terminating the Afghan War of his predecessor. This, as stated above, he brought to a successful close.

The next event of his administration was :—

The Sind War.—This war, which was of doubtful justice, was the work of Sir Charles Napier, the Commander-in-Chief of the British forces in India. Lord Ellenborough had sent Sir Charles to Sind to inquire into the conduct of its rulers, called *Amirs*, who had been reported to him to have turned hostile to the British. Sir Charles' behaviour to the Amirs was so harsh that their Beluchee troops got excited and attacked Major Outram, the British Resident, in the Residency. On this, war was at once declared (1843).

Sir Charles defeated the troops of the Amirs in two battles at *Miani* and *Hyderabad*, and annexed Sind to the British dominions (1843). The Amirs, "many of whom were innocent even of a hostile thought" were sent as state-prisoners to Benares.

After the reduction of Sind, Lord Ellenborough was forced to enter upon a—

War with Gwalior.—This war broke out in 1843. In that year on the death of the Maharaja Sindhia, his widow, a girl of thirteen years of age, adopted a child of eight years of age. As both of them were young, the British Government appointed the Mama Saheb, uncle to the late Maharaja, as Regent. This man was dismissed by the Ranee; so Lord Ellenborough declared war.

Two great battles were fought with two divisions of the Gwalior army on the same day; one at *Maharajpur*, and the other at *Punniar*. In both the English were victorious.

After the battles a *Treaty* was made, which reduced the Gwalior army from 40,000 to 9000 men, entrusted the regency to a Council, and forced the State to maintain a subsidiary army known as the Gwalior Contingent.

Recall of Lord Ellenborough.—Soon after the treaty with Gwalior, Lord Ellenborough was recalled by the Court of Directors, who were much annoyed at his warlike progress. Sir Henry Hardinge was sent out to supersede him (1844).

LORD HARDINGE I.—TWELFTH GOVERNOR-GENERAL, 1844-1848.

Lord Hardinge.—Sir Henry (afterwards Lord) Hardinge was a veteran soldier. He arrived in Calcutta

in June, 1844. The only event of importance in his rule was—

The First Sikh War.—The causes of this war were the disturbances and revolutions which took place in the Punjab after the death of Maharaja Ranjit.

Ranjit Singh.—The Maharaja died in 1839. In 1809 he had entered into treaty engagements with the English represented by Mr. Metcalfe, by which, besides binding himself to remain friendly to the British Government, he agreed to regard the Sutlej as the eastern boundary of his kingdom and not to encroach upon the Cis-Sutlej States. To this treaty Ranjit remained faithful till his death. His death was a great loss to the country. He was a born soldier, and though illiterate, cruel, immoral, and avaricious, he possessed in an extraordinary degree, the qualities which compelled obedience to his will. He found the Punjab torn asunder by the factious strifes of rival *Sirdars* and ready to submit to English supremacy. He made it a compact kingdom in which he was the sovereign Sirdar of all Sirdars, and in which his will was the supreme law. To protect this kingdom he organised an army of 80,000 men of all arms with 300 guns, and trained and disciplined in European fashion under some able Frenchmen who had received first-hand military training in Europe. About the time of his death Ranjit was "the master of a territory which comprised the entire fork of the Punjab as bounded by the Indus and the Sutlej. He held besides Kashmir and the entire hilly country to the snowy range, and even Ladak beyond the Himalayas. Besides this extensive territory,

Ranjit had 45 *Taluks* entire or in share with others on the British side of the Sutlej. And westward of the Indus he held Khyrabad and Dera Ismail Khan. He also levied tribute from the Balooch Chiefs of Tonk and Sagur to the southwards."

Successors of Ranjit Singh.—On the death of Ranjit Singh (27th June, 1839), his son *Khurruk Singh* was acknowledged as the master of the Punjab. He was a feeble and unworthy ruler and died on the 5th November, 1840. His son *Nao Nihal Singh* was then proclaimed king. But while returning from the performance of his father's funeral ceremonies, a gateway fell upon him, and he died the same day in which he was proclaimed. His mother, *Chand Koowr*, the widow of Khurruk Singh, then assumed the supreme power, as regent for the expected son of Nao Nihal, whose widow was pregnant. But Chand could not retain her power long. In January 1841, she was removed, and *Sher Singh*, a reputed son of Ranjit Singh, was proclaimed Maharaja. Sher Singh is said to have instigated the murder of Chand Koowr, who was beaten to death by her servants. Sher could not enjoy his throne for long. On September 15, 1843, he was shot dead on the public parade by Ajit Singh. The soldiers next proclaimed the boy *Dullip Singh*, also a reputed son of Ranjit, as Maharaja. Dullip was destined to be the last independent ruler of the Punjab.

Thus the Army, during all these years, got entirely out of hand, and became the masters and misrulers of the Punjab. They enthroned and dethroned Maharajas

and Ministers of State according to their sweet will, and decided everything by their passions, caprices or supposed personal interests. The series of revolutions, which had placed Dullip Singh, a minor son of Ranjit on the throne, had made his mother, Ranee Jindan, the real ruler of the country along with her favourites Lall Singh and Tej Singh. This lady was of very intriguing habits. She saw that so long as the army remained predominant there could be no peace for her and her ministers. So to get rid of it she induced it to invade British territory. The Sikh army, accordingly, crossed the Sutlej, which was then the boundary between the Sikh kingdom and the British dominions, and thus madly rushed into war (1845). Sir Henry Hardinge took the field himself with the Commander-in-Chief, Sir Hugh Gough.

Four battles, fought within three weeks, at *Mudki*, *Ferozshah* (1845), *Aliwal* and *Sobraon* (1846), decided the fate of the war. In each of these battles the English were victorious, though their losses on each occasion were very heavy. After the last battle the English pushed on to Lahore, and there dictated their own terms of peace, which the Sikhs had to accept (1846).

By this Treaty—*the Treaty of Lahore*—Dullip was recognised as Maharaja ; the Doab between the Sutlej and the Beas was annexed to the British territory ; the Sikh army was reduced to a third of its strength ; and a sum of a crore and a half of rupees was demanded from the Sikh Government as war expenses. But as the Sikh Treasury was unable to pay the whole sum demanded,

Golab Singh, Governor of Kashmir, paid a crore of rupees, for which he got Kashmir, in independent sovereignty. A British army and a British Resident were posted at Lahore to protect the shattered Sikh Government.

Sir Henry Hardinge and Sir Hugh Gough were both raised to the peerage for their services in the Sikh War.

Lord Hardinge's Reforms.—After the conclusion of the Sikh War, Lord Hardinge applied himself with vigour and success to the suppression of *thuggee, sati, female infanticide* and *human sacrifices*, that were still prevalent in many parts of India. He promoted free trade by the abolition of octroi duties which greatly interfered with it in the larger cities. He also did something for the education of the people in the vernaculars.

Lord Hardinge left India in 1848.

LORD DALHOUSIE—THIRTEENTH GOVERNOR-GENERAL, 1848-1856.

Lord Dalhousie.—The successor of Lord Hardinge was Lord Dalhousie, an ambitious and capable administrator. He was the youngest man who had ever assumed the Government of India, being only 35 years old when he landed in Calcutta in January, 1848. The period of his rule extended to eight years, and was full of momentous events. These might be distributed under the three divisions of (1) his military operations, (2) his annexations, and (3) his measures for the material progress of the country.

Among the military operations of his rule, the first was—

The Second Sikh War.—This war arose from a very small beginning. Mulraj, the Governor of Multan,



LORD DALHOUSIE

was called upon by the British Resident at Lahore, on behalf of the Sikh Central Government, to pay a *nuzzar* or succession fee. He refused to pay it and resigned his office. The British Resident appointed another to the post and sent two English officers to Multan to instal the new man. Mulraj treacherously murdered these officers and then raised the standard of revolt. Hosts of Sikhs and Sikh Sardars flocked from different parts of the province to join Mulraj, and even the

troops of the Sikh Government, sent to subdue the revolt, sided with the rebel. Soon the whole Sikh nation rose in arms against the ascendency of the British; and the petty Multan business developed into the huge affair of the Second Sikh War (1848).

The first encounter took place at *Ramnagar*. The Sikhs were driven from the place, but the English loss was heavy. *Multan* was next captured and Mulraj was taken prisoner (1849). A desperate and obstinate battle was next fought at *Chilianwala* (1849). Lord Gough, the British Commander-in-Chief, lost the battle and lost a good many of his men. But he soon retrieved his reputation by the crowning victory of *Gujrat* in 1849. The Sikhs were so much dispirited by the loss they suffered in this battle that their Sardars soon surrendered themselves, and the war—Lord Dalhousie's "war with a vengeance"—came to an end in that year.

The Punjab was annexed and Dullip Singh, then ten years of age, was given a pension of £12,000 a year. This pension was raised at his majority to £25,000. It was on this occasion that the *Kohinur** diamond came into the possession of the English.

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* The history of the *Kohinur*, says Mr. Sewell, is very romantic. It was originally in the possession of Raja Bhoja of Malwa. With the conquest of Malwa by Alauddin Khilji, the gem was transferred to the turban of the Muhammadan kings of Delhi. It decked the crown of Akbar, Aurangzeb and most of their successors; but when Nadir Shah sacked Delhi, he carried off the *Kohinur* to Persia. On Nadir's assassination it became the property of Ahmad Shah Abdali of Afghanistan. Shah Shuja, the dethroned Afghan monarch, was in possession of it when he was a fugitive in Kashmir. Ranjit Singh forced Shah Shuja to give it to him, and it was one of the crown-jewels of Dhulip Singh, when, on the annexation of the Punjab by the British in 1849, it passed into the possession of the sovereign of England.

The second military operation in the rule of Lord Dalhousie was—

The Second Burmese War.—Three circumstances led to this war: *First*, the ill-treatment by the Burmese governor of some European merchants at Rangoon; *Secondly*, the refusal of the Burmese Government to redress the wrongs of the English; and *Thirdly*, the insults offered to the captain of a frigate who had been sent to remonstrate. War was declared in 1852.

After some hostilities, Rangoon, Martaban, Prome, and Pegu were captured and annexed to British territory (1852).

Lord Dalhousie's Annexation Policy.—Besides his conquests in the Punjab and Burma, Lord Dalhousie made several other annexations in India. No sordid greed for territorial acquisitions actuated him in these annexations, but he was led to make them from a truly humane desire of securing good rule to the governed. He was convinced that the people in most of the Indian States were groaning under the tyranny and misrule of their worthless rulers; that for them British rule, with its blessings of peace and good government, was better than the rule of their own monarchs; and that, therefore, it was just and right to substitute British rule in place of Native rule, whenever fair opportunity should present itself. This was his *Annexation Policy.* But in carrying it out he made requisition of a new theory which had been enunciated for him by his masters, the Directors in England. This new theory has been called the doctrine of lapse.

The Doctrine of Lapse.—This Doctrine laid down the principle that a principality, created by the British or dependent upon them, cannot pass to an adopted heir without the consent of the paramount power; and that heirs, already adopted in such principalities, should be set aside and the principalities should *lapse* to the British.—Under this Doctrine, therefore, the right of adoption which had existed among the Hindus from time immemorial, was considered a fraudulent fiction of inheritance; and those successors were deemed legitimate only who were heirs of the body, and not those who were substituted by adoption. This was a dangerous doctrine, for the adoption of which the British had to pay dearly in the Revolt of Fifty-Seven.

Annexations of Lord Dalhousie.—"Lord Dalhousie's administration is noted in history, as stated above, for a large number of annexations. Of these the *Punjab* and the Province of *Pegu* were conquered in the wars of 1849 and 1852 respectively; *Satara* (1849), *Nagpur* and *Jhansi* (both in 1853) were absorbed by the application of the Doctrine of Lapse; *Berar* was taken from the Nizam in 1853 for arrears of payments due to the English on account of the maintenance of a subsidiary force stationed in his dominion; *Oudh* was annexed in 1856 on the pretext of continual misgovernment, and its Nawab was deported to Calcutta, and given a pension. ("The annexation of Oudh was made under special orders from home, contrary to the advice of Lord Dalhousie.")

Besides these annexations, Lord Dalhousie applied the "Doctrine of Lapse" in certain other ways. The ex-Peshwa Baji Roa II., the Nawab of the Carnatic, and the Raja of Tanjore all died in 1853. Lord Dalhousie stopped the pensions to their families.

Material Progress of the country under Dalhousie.—Fortunately for India, Lord Dalhousie's rule was not solely taken up with wars and annexations. Under his enlightened administration, steps were taken to improve the condition of the country and to facilitate its material advancement by the introduction of western scientific methods. Railroads were built, telegraph lines were laid and other innovations were introduced.

Dalhousie completed the *Trunk Road* between Calcutta and Delhi, and the famous *Ganges Canal.*

He encouraged *Railways* and established *Telegraph Lines*. The first railway line was laid, in his time, by the E. I. R. Company.

He took measures for the suppression of *Dacoity* which was very rife in Bengal and the N.-W. Provinces.

He organised a *Public Works Department,* for each province for improving agriculture, commerce, roads, canals, &c.

He created a *Postal Department,* and promoted cheap postage throughout the whole of India.

He constituted a *Department of Public Instruction* for the spread of education, and introduced the grants-in-aid system in schools.

Last Charter of the Company.—In 1853 the Charter of the East India Company was renewed for the last


BRITISH INDIA
IN THE TIME OF LORD DALHOUSIE
1856
CASHMERE
PANJAB
SIKHS
RAJPUTANA
SINDH
NIPAL
BENGAL
PRESIDENCY
CALCUTTA
CENTRAL
PROVINCES
ORISSA
BRITISH BURMA
GUJERAT
BOMBAY
BOMBAY PRESIDENCY
NIZAM'S
DOMINION OF
HAIDARABAD
MYSORE
MADRAS
PONDICHERY
MADRAS PRESIDENCY
R. NARBADA
R. CHAMBAL
R. GANGES
R. BRAHMAPUTRA

time, not for a definite period of years, but only for so long as Parliament should desire.

Under this charter, Bengal was made into a Lieutenant-Governorship, and the principle of open competition for admission into the Civil and Military Services of India was adopted.

Close of Lord Dalhousie's Rule.—After eight years of constant and heavy labour, Lord Dalhousie left India in March 1859. He was a great ruler, who not only enlarged the extent of the British possessions in India, but consolidated them and enriched them with many blessings and lasting improvements. But his labours here completely shattered his health; and he died four years after his return to England at the early age of forty-eight.

LORD CANNING—FOURTEENTH GOVERNOR-GENERAL, 1856-1858.

Lord Canning.—Lord Canning succeeded Lord Dalhousie as Governor-General in 1856. He was the *last Governor-General* under the East India Company, and the *first Viceroy* under the British Crown. The only great event of his Governor-Generalship was the great Indian Mutiny, or, as it is often called, the Revolt of Fifty-Seven.

Probable Causes of the Mutiny.—The Sepoy Mutiny of 1857 has been attributed to different causes:—

One of the causes was the resumption of rent-free land by Lord Bentinck some 25 years back.

Other causes of the widespread discontent and disaffection are to be found in the sad impressions created by the annexations of Lord Dalhousie, and the abolition of the custom of adoption by the famous "Doctrine of Lapse."



LORD CANNING

To this must be added the creation of a baseless impression in the minds of the ignorant masses that, it was the intention of the English to convert the whole people to Christianity. The introduction of female schools, the spread of English education, the railway, the telegraph, the law regarding the re-marriage of Hindu widows, the Bill for curtailing polygamy among certain classes of Brahmans, the decree of Lord Canning directing that in future all native recruits should declare their

willingness to embark for over-sea campaigns,—were the preliminary means, they said, by which the Government intended to bring about this object.

But these were all accessory causes which fanned the flame of discontent; the *immediate cause*, according to Sir John (afterwards Lord) Lawrence, the highest authority of the subject, "was the cartridge affair and nothing else." A rumour ran through the various Sepoy stations, that the cartridges, which were being supplied to the troops, were greased with the fat of pigs and cows. This rumour spread like wild fire among the Sepoys stationed at various places, and suddenly the Mutiny broke out with all its appalling horrors in May 1857, the centenary of the battle of Plassey. Mr. Samuelson, in his *India Past and Present*, says "the attempt to enforce the use of cartridges upon the native soldiers was * * only the spark that caused the explosion which would doubtless have occurred at a later period. That the policy of annexation had much to do with the mutiny there can be no doubt whatever."

Spread of the Mutiny.—*Meerut* was the first place where the Mutiny, in its true sense, manifested itself. Here the mutineers shot their officers, then set fire to the town, and, after slaying every English lady and child they could find, marched off to *Delhi*. This old capital of the Mogul Emperors they seized, and the last relic of the House of Babar, named Bahadur Shah II., they proclaimed Emperor. The seizure of Delhi was the signal for a general rising in Northern India. *Agra*,

Bareilly, Cawnpur, Central India, Oudh, Rohilkhand &c. were soon ablaze, and became the terrible scenes of the horrid deeds of the mutineers. In Oudh alone the Mutiny developed into a rebellion, in the other places it was the Sepoys only that mutinied, the people in general remained loyal. No chief of any note joined the rebels, the only men who took any leading part in the revolt were *Nana Saheb*, the adopted son of the deceased ex-Peshwa Baji Rao II., the *Begum of Oudh, the Talukdars of Oudh, Tantia Topi*, a Mahratta Brahman of some influence, the disinherited *Ranee of Jhansi, the Faizabad Maulavi*, and *Kumar Singh*, an influential Zamindar of Shahabad. The innumerable annexations and the stoppage of pensions by Lord Dalhousie roused the hatred of these influencial men of princely families who resented the loss of their patrimony. The Jhansi Rani, the Nana Saheb of Cawnpur, the Begum of Oudh, all belong to this class. These took the opportunity of fanning disaffection among the troops. Yet only a section of them revolted. The Sikhs never wavered. The native armies of Madras and Bombay remained true to their colours. Lower Bengal was not disturbed. The Muhammadan State of Hyderabad was kept loyal by the Prime Minister of the State, the eminent Sir Salar Jung.

Suppression of the Mutiny.—The work of suppression commenced as soon as the mutiny manifested itself. Troops were ordered up from Madras, Bombay, and Ceylon, and were immediately despatched to the great centres of the rebellion at Cawnpur, Delhi,

Lucknow, and Central India. **At Cawnpur**, horrible tragedies were enacted by the rebel Sepoys under the lead of Nana Saheb. The Europeans of the place including a large number of women and children, after standing a siege for 19 days, in their barracks, surrendered to Nana, who allowed them to embark for Allahabad. But as soon as they took boat, a murderous fire was opened upon them. Only 4 men escaped. The women and children numbering 125, were at first kept in prison; but when Nana heard that General Havelock, who was approaching Cawnpur with an avenging army, and had routed his army, he had them butchered in the most heartless manner and thrown into a disused well. Havelock and Neill soon captured Cawnpur, but found the rebels had all fled away (July, 1857). The **Siege of Delhi** began in June. It was protracted till September, when Delhi was won. Nicholson, the General in command, was killed in the final fight. The so-called Emperor, Bahadur was taken prisoner and sent a state-prisoner to Rangoon. **At Lucknow**, a desperate struggle ensued. Sir Henry Lawrence, the Chief Commissioner, and all the Europeans of the place were shut up in the Residency (July, 1857). At the very commencement of the siege, Lawrence was killed; but the besieged held on manfully. After three months a relieving force arrived under Havelock, Neill, and Outram. The force reached the Residency with the loss of Neill, but found itself invested along with the besieged. Two months after, Sir Colin Campbell arrived with a large force. He

dispersed the rebels and set the men free. But Campbell immediately withdrew from Lucknow to pacify the surrounding country, and did not re-occupy it till March 1858. **In Central India,** a force from Bombay under Sir Hugh Rose carried on a most brilliant campaign. Here Tantia Topi and the Ranee of Jhansi were the leaders of the rebels. They had forcibly become masters of Gwalior with its magazine and the artillery of the Maharaja. Sir Hugh gave them battle at *Morar* (June 1858). The Ranee of Jhansi fell fighting bravely and Tantia fled. Subsequently Tantia was caught and executed. With his execution, April 1859, the Indian Mutiny virtually ended. Nana Saheb was never more heard of.

Lord Canning's Clemency.—After the suppression of the Mutiny, Lord Canning dealt very leniently with the Mutineers. He issued a general pardon to all who threw themselves on British mercy, and otherwise conducted himself so dispassionately that people in derision gave him the nickname of "Clemency Canning." But the scornful epithet is now remembered only to his honour.

Assumption of Direct Government by the Crown.—One of the *results* of the Revolt of Fifty-Seven was the abolition of the Rule of the East India Company. The terrible events of that Revolt excited deep feeling in England against the Rule of the Company, and it was determined to bring India under the direct control of Parliament. Accordingly an "Act for the Better Government of India" was passed in 1858. It

enacted that India should henceforth be governed by the Sovereign of England through a Secretary of State, assisted by a Council of fifteen members. The Governor-General received the additional title of Viceroy.

The Queen's Proclamation.—The assumption of the direct government by the Crown was announced to the princes, chiefs, and people of India on the 1st of November, 1858, in a Royal Proclamation issued by Her late Gracious Majesty Queen Victoria (See Appendix). This Proclamation has been fittingly called the Magna Charta of India. It granted a general amnesty to all except those who had directly taken part in the murder of British subjects. It assured religious toleration to the people and granted equal and impartial protection of the law. It confirmed all existing treaties, rights, usages and customs. It threw open the public services to all qualified natives of India without distinctions of race or creed. The Proclamation was translated into 20 of the principal Indian tongues and was read with due ceremonial splendour at every civil and military station.

CHAPTER V.—INDIA UNDER THE BRITISH CROWN.

THE VICEROYS.

LORD CANNING—FIRST VICEROY, 1858-1862.

Lord Canning's Viceroyalty.—Lord Canning became the first Viceroy and Governor-General of India. His first measure, after the restoration of peace, was to reward the loyal Indian chiefs with titles and decorations. The Mutiny was now suppressed, and the ringleaders were punished. The Queen's Proclamation pacified the princes and the people. The announcement of the Crown to respect and to scrupulously maintain territorial integrity and the right and privileges of the princes allayed their fears of losing their heritage and thus strengthened their loyalty to the Suzerain Power. The announcement that there should be no interference in religions or social matters eased the mind of the ignorant masses who suspected that the English wanted to convert them to Christianity. The declaration of the equality of all in the eye of law, and their eligibility to the Service of the Crown, if worthy, infused a new spirit of co-operation and of loyal association with the Crown. Lastly the amnesty removed the fears of malcontents and once more turned them into loyal subjects.

He next proceeded to *recoup the treasury*, which had been depleted by expenses of suppressing the Mutiny and to reform the administration by a series of *reforms*. On

the advice of a distinguished financier, Mr. James Wilson, who had held high office in England he reorganised the Customs System, imposed an Income Tax and a License Duty, and issued a State Paper Currency.

A set of *new laws* were next passed :—The *Rent Law* of 1859 protected the cultivators from the oppression of the landlords ; and gave occupancy rights to these who held and tilled the same plots of land for 12 years. The *Penal Code*, originally drawn up by Macaulay in Lord Bentinck's time, became law in 1860 ; in 1861 the *Civil and Criminal Procedure Code* came into force ; in the same year, an *Act* (of Parliament) gave back to Madras and Bombay the power of making local laws which had been taken from them in 1833, and introduced non-official members into their Councils ; in 1862 the Supreme and the Sadar Courts were abolished and replaced by *High Courts* in each Presidency ; and in the same year a *Legislative Council* was given to Bengal. At the same time non-official members, Indian and European, were admitted into the Councils—a process which proved to be the beginning of the introduction of popular element in Government and paved the way for the establishment of responsible legislation in the next century.

During Lord Canning's time the Punjab was created a Lieutenant-Governorship ; three Universities—one for each Presidency Town—were incorporated by Law ; and the East Indian Railway was extended up to Allahabad.

Lord Canning's Departure.—Lord Canning left India in March 1862. He returned home an invalid like his illustrious predecessor, and died in June of the same year.

LORD ELGIN I.—SECOND VICEROY, 1862-1863.

Lord Elgin I.—The successor of Lord Canning was Lord Elgin I. His short rule of 18 months was noted for the rebellion in the north-west frontier of a fanatical sect of Muhammadans, called Wahabis. This rebellion had not been put down when Lord Elgin died (November 1863). He lies buried at Dharmasala in the Himalayas. After his death, Sir William Dension acted as Viceroy till January 1864, when Sir John Lawrence, the Lieutenant-Governor of the Punjab, was made Viceroy.

SIR JOHN LAWRENCE—THIRD VICEROY, 1864-1869.

Sir John Lawrence.—The first event of Sir John's Viceroyalty was—*The Bhutan War.*—The Bhutias were in the habit of raiding the British territory and kidnapping British subjects. An envoy, sent by the British Government to remonstrate, was treated with indignity. So war was declared (1864). After a year the war ended in a peace, by which the Doars was annexed, but the English agreed to pay Rs.25,000 a year for it. The next incident of Sir John's administration was the—"*Orissa Famine of 1866.*" It was a terrible calamity. No less than two millions of people were swept away by it.

Sir John appointed a famine Commission to investigate

into the causes of famines in India and the methods of combating it. Moreover he took up the work of extending irrigation works and a large number of canals were constructed.

Sir John's frontier policy was one of "*masterly inactivity.*" Actuated by this policy he refused to interfere in Afghanistan, which was convulsed during his time by fratricidal wars among the sons of Dost Muhammad. But when Sher Ali, one of the sons, became triumphant, he recognised him as Amir. Sir John retired in January 1869. His was a striking career. He began as an assistant magistrate and, by successively passing through all the grades of the service, rose to be the Viceroy of India. On his return to England he was raised to the peerage.

LORD MAYO—FOURTH VICEROY, 1869-1872.

Lord Mayo.—Lord Mayo succeeded Sir John Lawrence in 1869. A conference with Amir Sher Ali of Afghanistan at Umbala was the first event of his rule. The Amir was sumptuously *feted* and entertained, and received entire recognition of his rights and position at Lord Mayo's hands.

The next event was the visit of His Royal Highness the Duke of Edinburgh, the second son of Queen Victoria. The visit evoked universal loyalty and devotion, and drew closer the ties between the Indian races and the English people. But **Lord Mayo's Reforms** were the most noteworthy events of his rule. He

introduced the Provincial Contract System, by which he allotted a certain portion of the provincial land revenue, and of other incomes to the Provincial Governments for a term of five years to meet their expenditure, and thereby not only induced them to economise in their expenses, but put the entire finances of the country on a solvent footing. He established a special department for the encouragement of agriculture and commerce. He introduced a true spirit of friendship into the relations between the British Government and the Native Chiefs and founded a College at Ajmere for the education of the Rajput princes. And finally he developed the material resources of the country by a wide extension of roads, railways, and canals.

Lord Mayo was a most sympathetic and noble-hearted ruler, who "anxiously and laboriously studied with his own eyes the wants of the furthest provinces of the Empire." But unfortunately his life of noble usefulness was cut short by a fanatical Musalman convict, who stabbed him to death when he was on a visit to Port Blair in the Andaman Islands in 1872.

LORD NORTHBROOK—FIFTH VICEROY, 1872-1876.

Lord Northbrook.—Lord Northbrook, the successor of Lord Mayo, was Viceroy from 1872 to 1876. During his rule "*Famine*" occurred in Behar; but it was well coped with by the organisation of state relief on a large scale and no deaths occurred from starvation.

Malhar Rao, the Guikwar of Baroda, was accused of

having attempted to poison the British Resident at his court. He was tried by a Commission consisting of three English officials and three Indian chiefs, and was deposed "not on the finding of the Commission, but on account of his previous mal-administration." A boy of his family was made Guikwar in his place.

The Prince of Wales, afterwards our late Emperor Edward VII toured through India and was everywhere received with the greatest honour, homage, and hospitality.

Assam was separated from Bengal and made into a Chief-Commissionership.

Oudh, which was under a Chief-Commissioner, was joined to the N.-W. Provinces.

A Hindu judge was placed on the High Court Bench at Calcutta, and Indian lawyers were appointed Subordinate Judges.

Lord Northbrook resigned in 1876 and was succeeded by Lord Lytton.

Lord Lytton—Sixth Viceroy, 1876-1880.

Lord Lytton.—Lord Lytton's rule was marked by three chief events :—First, the assumption of the title of Empress of India by Her Late Imperial Majesty Queen Victoria ; Secondly, a terrible famine in Madras ; and Thirdly, the Second Afghan War, and its offshoot, the Third Afghan War.

The first event occurred on January 1st, 1877. On that date, a magnificent *Darbar* was held by the Viceroy

at Delhi, the old capital of India and it was proclaimed to the assembled Princes and Chiefs that the Queen had assumed the title of Empress of India.

The "*Madras Famine*" which soon afterwards however broke out was a fearful calamity and had had for its only parallel, the Bengal Famine of 1770. Lord Lytton himself went down to Madras to see for himself the measures undertaken for feeding the masses. But in spite of all the efforts of the Government more than five millions of human being perished from starvation or from diseases engendered by starvation. To prevent such famine in future Lord Lytton appointed a famine Commissioner under Sir John Strachey.

"*The Second Afghan War*" broke out in 1878. Sher Ali the Amir of Afghanistan received a Russian envoy with honour, but refused to admit a British mission into his country. This was considered as an insult by Lord Lytton, and he declared war against Afghanistan, in Nov. 1878.

Three British armies entered Afghanistan by three routes. Jelalabad and Kandahar were occupied. Sher Ali fled to Turkistan and died there. His son Yakub Khan sued for peace, and the Treaty of Gandamak was signed (1879). By it Yakub was recognised as Amir, and he agreed to receive a British Resident at his court. Sir Louis Cavagnari, the Resident, with about 100 men was posted at Kabul, and the Second Afghan War ended triumphantly for the British in May 1879.

But within four months of the arrangement, the Afghans rose against the Resident and massacred him

with all his escort. This treacherous slaughter led to—

"*The Third Afghan War.*"—Sir Frederick (afterwards Lord) Roberts penetrated into Afghanistan and took Kabul. Yakub abdicated and was deported to India. General Stewart defeated the Afghans at *Ahmad Khel*. Just at this time Lord Lytton resigned (1880). During the rule of his successor, Lord Ripon, a British force was defeated by Yakub's brother Ayub Khan at *Maiwand* (1880). But this defeat was promptly retrieved by the brilliant march of General Roberts from Kabul to Kandahar, and by the total rout of Ayub's forces in Sept. 1880. After this the English placed Abdur Rahaman, a cousin of Yakub, on the throne of Kabul, and withdrew from Afghanistan (1881).

During Lord Lytton's rule were passed the *Vernacular Press Act*, for the control of Vernacular publications, and the *Arms Act*, which made it illegal for Indians to keep arms without license and practically disarmed the country. *The Press Act* was repealed by his successor Lord Ripon ; the latter though modified recently is still law.

LORD RIPON—SEVENTH VICEROY, 1880-1884.

Lord Ripon.—Lytton was followed by Lord Ripon. He was a peaceful and an enlightened Viceroy who felt for the people of India. His first measure was to finish the Afghan War of his predecessor. This, as stated above, he concluded with honour to the British arms,

and then withdrew from all interference in the affairs of the Afghan people. He next entered on a series of **Liberal Reforms** which have endeared his name to the people of India. He *repealed the Vernacular Press Act* by which Lord Lytton had circumscribed the liberty of the vernacular journals of India. He *passed a Local Self-Government Act* in 1882 giving to the people of municipal towns a greater share in the management of their local affairs. He *appointed an Education Commission* with a view to adopting measures for the wider spread of primary education. He *held an International Exhibition* in Calcutta for the purpose of "giving an impetus to the industry of the country." He also proposed to give to a certain class of Indian magistrates the power of trying British-born subjects in the mofussil. But the "Ilbert Bill," named after Mr. Ilbert, the Law Member, which embodied the proposals, met with violent opposition from the Anglo-Indians, and had to be abandoned. During Lord Ripon's time, Mysore was made over to its lawful heir in 1881. Lord Ripon left India in 1884. His successor was Lord Dufferin.

LORD DUFFERIN—EIGHTH VICEROY, 1884-1888.

Lord Dufferin.—On his arrival in India, Lord Dufferin's attention was directed to the progress of the Russian arms in Central Asia. Here, Russia, by gradual seizure of territories, had brought her outposts within 200 miles of Herat. The Amir was alarmed and called for a final—"*Delimitation of Frontier Boundaries.*"

A joint Commission of Russian, Afghan and British officers was appointed (1884) to delimit the frontiers between the Afghan and Russian territories. While the Commissioners were at work, a collision occurred near Panjdeh in which the Afghans, who were the aggressors, were driven back. Both the Amir and the British became excited, but happily the matter soon quieted down, and the frontier was finally delimited.

In 1885 Lord Dufferin entertained the Amir of Afghanistan at a grand *Darbar* at Raw.l Pindi.

A war with Burma was the next event of Lord Dufferin's rule. This war was—

The Third Burmese War.—Theebaw, the king of Upper Burma, was suspected of intriguing with the French to secure their support against English interests in the Upper Irrawadi. He also ill-treated the British merchants who frequented his territories for trade. Thereupon Lord Dufferin declared war against Theebaw. War, in the proper sense of the word, the Third Burmese War was not, for there was no fighting. Theebaw surrendered himself to the first British force that reached his capital, and was removed to India. Upper Burma was annexed by a proclamation on January 1st, 1886, and the frontiers of British India were extended to the borders of China and Siam.

One of the generous acts of Lord Dufferin was the restoration of the Gwalior Fort to the Maharaja Scindhia. It had been in the keeping of the English since 1857.

Public Service Reorganisation :—Another important

event of Lord Dufferin's administration was the reorganisation of the higher Civil Service. Owing to complaints against the system of recruiting 'Statutory Civilians' these were abolished and a Commission was appointed to bring forward a scheme of reorganisation of the public service, whereby competent Indians could get larger employment in the Civil Service. According to the recommendations of the Committee the whole was organised in three branches :

(1) The Imperial Service is reserved for those who pass competitive examinations in England, whether Indians or Englishmen.

(2) The Provincial Service is opened to all Indians of ability.

(3) The Subordinate Service which comprises of minor posts is entirely filled up by Indians.

Lord Dufferin had also the honour of celebrating the Golden Jubilee of Queen Victoria in India with great pomp in 1887, when Her Majesty had completed the fiftieth year of her rule.

It was in the time of Lord Dufferin that the first Indian National Congress was held at Bombay in 1885.

LORD LANSDOWNE—NINTH VICEROY, 1888-1894.

Lord Lansdowne.—On the retirement of Lord Dufferin in 1888, Lord Lansdowne became the next Viceroy. He sent an expedition which defeated the Tibetans who had invaded Sikim and forced the Chinese

overlords of Tibet to recognize the British protectorate over Sikim.

A little *war with Manipur* broke out in 1892. It was occasioned by the murder of the Chief Commissioner of Assam who as political officer, had gone to settle disputes about the succession to the *guddi*, by the *Senapati* of Manipur. The Raja was dethroned, the Senapati was hanged and the country was placed under the management of a British officer till the boy-Raja, who was set up, would attain his majority.

The *Indian Council Act*, passed by the British Parliament in 1891, came into operation during his rule. By it, the Universities, the District and Municipal Boards, and other Public Bodies were empowered to elect representatives on the Provincial Council. This was a great advance on the Act of 1862, in as much as, it introduced the principle of Election in place of nomination by government. Furthermore the members were empowered to discuss the Budget and to make interpellations, on all important administrative matters.

Lord Lansdowne passed the *Age of Consent Act* to remove to a great extent the evils attendant on the Hindu custom of infant marriage.

He also paid much attention to the defence of the north-west frontier. Lord Lansdowne increased the Amir's annual subsidy from 12 lacks to 18 lacks of rupees.

Lord Lansdowne left India in 1894. His successor was Lord Elgin II., the son of Lord Elgin I.

LORD ELGIN II.—TENTH VICEROY, 1894-1899.

Lord Elgin II.—During the Viceroyalty of Lord Elgin II., a succession of calamities befell the country. The *Plague* which first appeared in Bombay in Sept. 1896, and which has since spread over all India, committed dreadful havoc in Western India. The preventive measures adopted by the Government caused much resentment. A severe *Famine* broke out in 1897 and affected the North-West Provinces, Behar, the Central Provinces, Rajputana and several districts in Bombay and Madras. Relief measures were undertaken on a large scale and many lives were saved. In the same year a violent *Earthquake* took place in North-Eastern India and caused much damage to railways and buildings. To crown all, *War* broke out with the frontier Afghan tribes.

The Tirah Expedition.—There was trouble in Chitral, where the tribesmen detested British control ; this was put down, and a road built connecting Chitral with Peshwar. This was resented by the tribesmen, and they commenced hostilities with the British. The Waziris and the Afridi tribesmen rose in revolt. To put them down the British sent the Tirah Expedition under General Lockhart which after a prolonged struggle succeeded in reducing the tribesmen to submission, (1898).

Lord Elgin II. left India on January 6, 1899. He was followed in the Viceroyalty by Lord Curzon.

Lord Curzon—Eleventh Viceroy,

January 6th, 1899 to April 30th, 1904

—and—

December 13th, 1904 to Nov. 11th, 1905.

(Lord Ampthill *acting.*)

Lord Curzon.—Lord Curzon's Viceroyalty extended over six years and noted for several reforms, as well as for the growth of the popular movement for the removal of Indian grievances. In his last Budget Speech delivered in March, 1905, His Excellency said, "the first 12 reforms which I foreshadowed in 1899, are, I am glad to say, now accomplished ; the next 12 have been carried also ; and in the remaining year, I hope, we may carry to completion, the third dozen also." These 36 reforms embraced almost every branch of the administration. No ruler before him ever accomplished so many in the single term of his office.

Famine Commission.—At the very outset of his rule, he had to cope with a *Great Famine* (1899-1900) in Western India and the Central Provinces. He visited the suffering districts himself and combated it with great energy and success.

Moreover he appointed a Famine Commission to investigate into the causes of famines in India and to find out remedies. On the advice of the Commission he decided upon a policy of extending the irrigational works, wherever the needs of the people demanded

them. In the Punjab the Land Alienation Act was passed, which restricted the ryots' powers to alienate his rights over land, and at the same time the method of levying taxes was improved.

Educational Reforms.—His *Reforms in Education* were carried out by the Indian Universities Act, which tried to improve the quality of higher education imparted by the Universities, by introducing a more efficient system of training. Consequent upon the recommendations of the University Commission more stringent rules of affiliation of Colleges were introduced, and the number of senators was reduced. In addition to these the Government appointed a Director-General of Education who was to supervise the education policy pursued in the different provinces.

Administrative Reforms.—The object of his *Police Reforms* was to create "a police force which is free from the temptation of corruption and iniquity." The pay of police officers was increased and a new class of officers *e.g.* Deputy Superintendents recruited from educated Indians was created. For the promotion of commerce and industry he organised a new *Department of Commerce and Industry* and placed it under a new member of the Viceroy's Council.

Foreign Policy.—In regard to foreign policy Lord Curzon tried to strengthen the position of India, by consolidating British influences over and beyond the various frontier regions.

Lord Curzon sent Sir Mortimer Durand to Kabul, to negotiate with Amir Abdur Rahman, about the

extension of British influence over Chitral. This was done satisfactorily and by virtue of the Durand Convention the Amir recognized the British claim over Chitral.

He sent an *Expeditio* to *Tibet* to make the Tibetans carry out their obligation to the British.

This expedition forced the Dalai Lama, who was suspected of intriguing with the Russians, to abdicate and for a time occupied the city of Lassa and the Chumbi Valley. Afterwards an agreement was made between the English and the Russian Governments which declared Tibet to be outside the Russian sphere of influence.

To the purposes of better government he created the *North-Western Frontier Provinces* consisting of several Punjab border districts, in addition to tribal countries and placed it under a Chief Commissioner.

Army Reforms of Lord Curzon.—The British Indian Army was reformed and re-armed. The artillery and transport departments were re-organised and improved. The Imperial Cadet Corps in which the sons of Indian princes were admitted, was created.

Another important reform was the passing of an act, which abolished provincial Commanders-in-Chief in Bombay and Madras, and placed the British army in India under the direct supreme command of H. E. the Commander-in-Chief. By the same act four territorial commands *e.g.* the Punjab Command, the Bengal Command, the Bombay Command and the Madras Command were created, each under a Lieutenant-General, subordinate to the Commander-in-Chief.

Furthermore he created the Imperial Service troops composed of contingents of troops which Indian princes agreed to supply to the Government in time of need.

His Act for the *Preservation of Ancient Monuments* in India is a testimony of his deep interest in Indian antiquities.

During Lord Curzon's administration, Queen Victoria died (January 22, 1901)—Two years later Lord Curzon, by command of His late Majesty, King Edward VII, the son and successor of the Queen, held a grand *Durbar at Delhi* in which the Indian recognition of his Majesty's accession was celebrated with great eclat.

On the expiry of his term of office in 1904 Lord Curzon got an extension of his service for two more years. But before this new term expired he, in Nov. 1905 resigned on account of a difference of opinion with the Secretary of State for India who supported Lord Kitchener's military policy.

Lord Kitchener protested against the old system, according to which the Commander-in-Chief, the highest military officer of the Crown in India, was practically subordinated to the Military Member in the Viceroy's Council, who alone was entrusted with all new measures and proposals regarding the Army. This was an anomaly which was resented by Kitchener, who proposed to make the C. C. the chief representative of the interests of the Army in the Council and to reduce the Military Member to be entrusted with the matter of military supply only. Kitchener was opposed by the Viceroy, but his views were accepted by the Secretary of State for India and Curzon

had to give way. Very soon, however there was another difference of opinion about the nominee for the post of Military Member and Lord Curzon resigned.

Partition of Bengal, 1905.—Before his resignation however the Viceroy passed an important measure by which Bengal was partitioned, and made into two Lieutenant-Governorships—one comprising Western Bengal and Behar, the other consisting of Eastern Bengal and Assam. This partition was resented by the Bengalee people, who protested against the measure. On the refusal of the Indian and Home Authorities, to listen to these objections there was agitation all over the country and the Swadeshi movement which aimed at boycotting English goods, was started by popular leaders. Gradually discontent spread. There were collisions between the people and the police. Extremist leaders appeared to misguide the people and preached against British rule. The agitation spread to other parts of India and there was universal unrest, which clouded the last days of the retiring Viceroy. In the midst of all this he resigned and left with a heavy heart, the land for which he had felt so much.

"No Englishman," said Lord Curzon of himself at the farewell dinner in the Bombay Byculla Club, "ever stepped on the shores of India who had a more passionate devotion to the country than the man who was just bidding her farewell." Lord Curzon's successor was Lord Minto II.

LORD MINTO II.—TWELFTH VICEROY, 1905-1910.

On his arrival in India **Lord Minto's** attention was directed to the troubles engendered by the agitation caused by the Partition of Bengal. This met a prompt check from his able hand. He passed the *Seditious Meetings Act* and the *Press Act* in 1907.

Lord Morley, the Secretary of State for India, brought out an Indian Reform Bill in the Parliament and in 1909 Lord Minto II. reorganised the *Indian Councils* to remove to a great extent the dissatisfaction of the people. Executive Councils were created and the number of the members of the Legislative Councils was increased and their privileges extended. For the first time, we notice, an Indian was admitted into each of the Imperial and Provincial Executive Councils and two Indians into the Council of the Secretary of State in London. Sir S. P. Sinha, afterwards Lord Sinha of Raipur, was the first Indian to become a member of the Executive Council and he became the Law Member in the Viceroy's Council.

During Lord Minto's rule the Prince of Wales, our present Emperor, with his Consort came to India and was received everywhere with the greatest honour, homage and hospitality.

Lord Minto II. was a kind-hearted ruler, who took great interest in the industries of our country. He was a descendant of Lord Minto I. The sad event of his rule was the death of our beloved Emperor Edward the Seventh, "The Peace-Maker of the World" (May, 1910).

LORD HARDINGE II.—THIRTEENTH VICEROY, 1910-1916.

In 1910 Lord Minto II. was succeeded by **Lord Hardinge II.** "He was more than a Ripon, a Canning and a Bentinck."

Royal Visit.—His administration was remarkable for the unique event of the blessed advent in person of Their Majesties King Emperor George the Fifth and Empress Mary in India to hold the Coronation *Durbar* at Delhi on the 12th December 1911. The ancient capital of the Hindu and Moslem Emperors has since been restored to its former position; in the Durbar a Royal Proclamation annulled the partition of Bengal; Bengal was raised into a Governorship; Behar and Orissa, and Assam were carved out therefrom to form separate provinces under a Lieutenant-Governor and a Chief-Commissioner respectively. To commemorate the Royal visit a sum of 50 lacks of rupees was distributed for primary education. The aim of the visit was attained. The feeling of loyalty and enthusiasm among the Princes and the people knew no bounds and they were so kindly treated by His Majesty personally that their hearts were for ever closely drawn to himself, to his family and to his race. But a bomb outrage on the person of the *national* Viceroy on the very day of his State-entry into the New Capital marred the annals of the administration.

The Great War.—A controversy regarding the question of Indian immigrants abroad was going on and the Viceroy was pressing for the claims of Indians as citizens

of the Empire, which were hardly recognized by the colonies, when the titanic struggle for freedom among so many nations of the world broke out with all its appalling horrors in July 1914, the centenary of the Napoleonic War. The Emperors of Austria and Germany resorted to arms to crush the little Slavonic State of Servia in the Balkans on the pretext of some Serbs being implicated in the murder of the Austrian Crown Prince. Russia intervened on behalf of that unhappy Slav State. Thereupon Germany declared war on Russia and her ally France. England tried to act as mediator, but on Germany and Austria proving obdurate, joined France to check the aggrandisement of the Teutons who had violated the neutrality of Belgium and ravaged her fields. Soon afterwards, the Turks joined the Germans and thus the conflagration extended all over the world. During the war Indian loyalty rose to the highest pitch and an Indian army went to France to support the weakened armies of France and Belgium. Later on contingents were sent to the Dardanelles, Syria, Egypt, and Mesopotamia and there Indian valour and loyalty proved itself in the Empire's war. Many of the Indian princes went to fight there and India made a contribution of 100 crores to the war fund.

LORD CHELMSFORD—FOURTEENTH VICEROY, 1916-1921.

In 1916 Lord Hardinge went Home and was succeeded by **Lord Chelmsford** who was confronted with a difficult task. In India there was distress throughout the country, owing to the scarcity and high price of foodstuffs, and the abnormal rise in the price of cotton cloth and other manufactured articles. For a time the war waged all over the world, and though it was brought to a close in 1918 by the successful operation of the Allied arms in France, Italy, Balkans and in Asiatic Turkey, there was gloomy outlook everywhere.

Fourth Afghan War.—In India there were fears of a Bolsevik invasion and there was a war with Afghanistan, where Amir Habibulla was assassinated and his young son Amanullah became king. The Amir incited by Russian agents began hostilities against the British, but the Afghans were defeated and peace was restored. During these difficult times, the tribesmen proved turbulent and had to be coerced to subjection.

To add to these, there was discontent everywhere. The high prices of articles and the consequent distress of the people brought on discontent and these led to strikes and disturbances in various parts of the country. To put a stop to these, seditionists were interned during the war and afterwards, and the Rowlatt Act was passed, which empowered the government to deal summarily with the active enemies of peace. This Act was unpopular and there was agitation all over the country against it.

The leaders of the discontent now joined by a large section of the Musalmans dissatisfied with the terms imposed on the Sultan of Turkey, began to preach against the Act and to create disaffection. Strikes were proclaimed and the people asked to boycott the Government. The worst happened in the Punjab. There the reactionary officials headed by Sir Michæl O'Dyer took these popular demonstrations for rebellion; martial law was proclaimed and drastic measures were adopted. The leaders of the people were arrested and the mob fired upon. The worst of the tragedies happened at Jallianwalla Bagh, where the troops under General Dyer fired upon the unarmed mob and more than a thousand people were killed and wounded. Public mind was agitated and when the news reached England, men severely condemned the perpetrators of these horrors. A committee was appointed to enquire into the causes of these massacres.

The Government of India Act, 1919.—Mr. Montague came to India and after consultation with the Viceroy prepared an elaborate scheme of partial self-government to redress the grievances of the Indian people. The new system of government has come into operation in 1921. The whole administrative machinery has been reformed. The Government of India has been vested in the Viceroy, assisted by his Executive Council, the Council of State and the Indian Legislative Assembly. In the Legislative Assembly and in the Provincial Legislative Councils, the majority of seats has been reserved for the elected representatives of the people, the nominated members being

reduced to a very small minority. In addition to a general control over the administration, certain branches of administration have entirely been placed in the hands of Indian Ministers responsible to the people. Moreover the local administrative machinery has been thoroughly organised and practical self-government has been introduced. The Indians have gained many other privileges. In the army a fixed number of commissions has been allotted to Indians; simultaneous examinations are to be held to fill up the higher ranks of the civil service under the new regime; high offices have been bestowed upon competent Indians. Of these worthy Indians, we may name Lord Sinha of Raipur who had been appointed Governor of Behar and Orissa.

Very recently the King Emperor deputed his uncle, His Royal Highness the Duke of Connaught to inaugurate the new regime. He came here early in 1921, opened the new Councils and the Indian Legislative Assembly, and in his speech on the opening ceremony of the Indian Princes' Chamber, proclaimed the Royal Message of the establishment of Indian 'Swaraj.'

LORD READING—FIFTEENTH VICEROY, 1921.

Lord Chelmsford retired in 1921 and his place has been filled up by **Lord Reading**. The mission for the fulfilment of which he has been sent out by the English Ministry, is to remove the grievances of the Indian people, and to watch over the working of the Reforms which are calculated to bring peace to India, and to raise

her to the status of the self-governing dominions in the British Empire.

On his arrival in India he had to cope with the Non-co-operation movement and the Khilafat agitation which for a time darkened the political atmosphere of the country. So far, he has dealt with the situation with firmness and without having recourse to a re-actionary policy. Agitation has subsided and the country is on its way to peace and progress.

During the last year, H. R. H. the Prince of Wales visited India.

With the Royal message of Swaraj a new era has dawned and let us pray that the blessings of the Almighty may fulfil the desires of the people and of their august Sovereign whose mercy ever showereth on us.

Long live our Gracious Majesty.

FINANCIAL REFORMS UNDER THE VICEROYS.

Before the Mutiny of 1857, there was hardly anything which says Sir J. Strachey, deserved the name of a regular financial administration in British India. This was, properly speaking, first established during the time of the Viceroys, under whom a number of financial reforms have been made, which have not only placed the finance of the country on a healthy basis, but have turned the chronic deficit which was their ordinary condition under the East India Company, into recurring surpluses.

Under Lord Canning a distinguished financier, Mr. James Wilson, effected many reforms in the finances. He, as stated before, reorganised the Customs System, imposed an Income-Tax and a License Duty, and issued a State Paper Currency.

Lord Mayo introduced the System of Provincial Finance (See p. 299). The Provincial Governments, which had hitherto no financial responsibility, were now, under this system, given some control over the revenues of their respective provinces.

Lord Northbrook dropped the Income-Tax and levied an import duty on cotton goods.

Lord Lytton re-imposed the Income-Tax but reduced the import duties in 1878 and again in 1879. He also reformed the Salt tax, which varied very much in different parts of the country.

Lord Ripon abolished the import duty on cotton goods and effected the great reform of the equalisation of the Salt duty.

Under Lord Lansdowne and **Lord Elgin II.** India suffered much from an Exchange difficulty. This was due to the circumstance that payments in gold on account of India required an increasing equivalent in rupee currency, as the value in gold of silver had from various causes fallen considerably during recent years.

Under Lord Curzon the Exchange difficulty was got over by fixing the mint value of the silver rupee at 16*d.* Lord Curzon also created a Gold Reserve Fund and a Currency Reserve Fund.

QUEEN'S PROCLAMATION.

Proclamation by Victoria in Council, to the Princes and People of India.

Victoria, by the Grace of God, of the United Kingdom of Great Britain and Ireland, and of the Colonies and Dependencies thereof in Europe, Asia, Africa, America, and Australasia, Queen, Defender of the Faith.

Whereas, for divers weighty reasons, we have resolved, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in Parliament assembled, to take upon ourselves the government of the territories in India, heretofore administered in trust for us by the Honourable East India Company.

Now, therefore, we do by these presents notify and declare that, by the advice and consent aforesaid, we have taken upon ourselves the said government ; and we hereby call upon all our subjects within the said territories to be faithful, and to bear true allegiance to us, our heirs and successors, and to submit themselves to the authority of those whom we may hereafter, from time to time, see fit to appoint to administer the government of our said territories, in our name, and on our behalf.

And we, reposing especial trust and confidence in the loyalty, ability and judgment of our right trusty and well-beloved cousin Charles John, Viscount Canning, do hereby constitute and appoint him, the said Viscount Canning, to be our first Viceroy and Governor-General in and over our said territories, and to administer the government thereof in our name, and generally to act in our name and on our behalf, subject to such orders and regulations as he shall, from time to time, receive through one of our Principal Secretaries of State.

And we do hereby confirm in their several offices, civil and military, all persons now employed in the service of the Honourable East India Company, subject to our future pleasure, and to such laws and regulations as may hereafter be enacted.

We hereby announce to the native princes of India, that all treaties and engagements made with them by or under the authority of the East India Company are by us accepted, and will be scrupulously maintained, and we look for the like observance on their part.

We desire no extension of our present territorial possessions; and, while we will permit no aggression upon our dominions or our rights to be attempted with impunity, we shall sanction no encroachment on those of others.

We shall respect the rights, dignity, and honour of native princes as our own; and we desire that they, as well as our own subjects, should enjoy that prosperity and that social advancement which can only be secured by internal peace and good government.

We hold ourselves bound to the natives of our Indian territories by the same obligations of duty which bind us to all our other subjects, and those obligations, by the blessing of Almighty God, we shall faithfully and conscientiously fill.

Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in anywise favoured, none molested or disquieted, by reason of their religious faith or observances, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects on pain of our highest displeasure.

And it is our further will that, so far as may be, our subjects, of whatever race or creed, be freely and impartially admitted to office in our service, the duties of which they may be

qualified by their education, ability, and integrity duly to discharge.

We know, and respect, the feelings of attachment with which the natives of India regard the lands inherited by them from their ancestors, and we desire to protect them in all rights connected therewith, subject to the equitable demands of the State ; and we will that generally, in framing and administering the law, due regard be paid to the ancient rights, usages, and customs of India.

We deeply lament the evils and misery which have been brought upon India by the acts of ambitious men, who have deceived their countrymen by false reports, and led them into open rebellion. Our power has been shown by the suppression of that rebellion in the field ; we desire to show our mercy by pardoning the offences of those who have been misled, but who desire to return to the path of duty.

Already, in one province, with a desire to stop the further effusion of blood, and to hasten the pacification of our Indian dominions, our Viceroy and Governor-General has held out the expectation of pardon, on certain terms, to the great majority of those who, in the late unhappy disturbances, have been guilty of offences against our Government, and has declared the punishment which will be inflicted on those whose crimes place them beyond the reach of forgiveness. We approve and confirm the said act of our Viceroy and Governor-General, and do further announce and proclaim as follows :

Our clemency will be extended to all offenders, save and except those who have been, or shall be, convicted of having directly taken part in the murder of British subjects. With regard to such the demands of justice forbid the exercise of mercy.

To those who have willingly given asylum to murderers, knowing them to be such, or who may have acted as leaders or instigators of revolt, their lives alone can be guaranteed ; but in apportioning the penalty due to such persons, full consideration will be given to the circumstances under which they have been induced to throw off their allegiance ; and large indulgence will

be shown to those whose crimes may appear to have originated in too credulous acceptance of the false reports circulated by designing men.

To all others in arms against the Government we hereby promise unconditional pardon, amnesty, and oblivion of all offences against ourselves, our crown and dignity on their return to their homes and peaceful pursuits.

It is our royal pleasure that these terms of grace and amnesty should be extended to all those who comply with these conditions before the 1st day of January next.

When, by the blessing of Providence, internal tranquillity shall be restored, it is our earnest desire to stimulate the peaceful industry of India, to promote works of public utility and improvement, and to administer the government for the benefit of all our subjects resident therein. In their prosperity will be our strength, in their contentment our security, and in their gratitude our best reward. And may the God of all power grant to us, and to those in authority under us, strength to carry out these our wishes for the good of our people.

A CHRONOLOGY

OF

IMPORTANT DATES IN INDIAN HISTORY.

B. C.

3101. Kali Yuga begins.
564. Birth of Buddha.
543. Nirvan Samvat begins.
527. Mahavir Nirvan.
484. Nirvan of Buddha.
377. Second Buddhist Council, (Vaisali).
361. Mahananda enthroned.
327. Alexander's invasion.
321. Chandragupta enthroned.
272. Asoka's accession.
255. Third Buddhist Council, (Pataliputra).
231. Asoka's death.
184. Pushyamitra enthroned.
56. Samvat begins.

A. D.

78. Kanishka founds the Saka Era.
126. Villivayakur defeated Nahapuna.
150. Rudradaman defeated Pulumayi.
236. Fall of the Andhras.
319. Gupta Era begins.
375. Samudra Gupta died.
399-414. Fa Hian in India.
455. Skanda Gupta enthroned.
530. Battle of Kahror.
570. Birth of Muhammad.
622. Hijri begins.
629-648. Hiuen Thsang in India.

A. D.

632. Death of Muhammad.
648. Death of Harshabardhan.
711. Kasim's Invasion of Sind.
788. Birth of Sankaracharya.
973. Tailapa re-established the Chalukya Empire.
1001-1024. Mahmud of Ghazni's Invasions.
1021. Muhammadan Conquest of the Punjab.
1060. Bhoja was killed.
1191. First Battle of Tirouri.
1193. Second Battle of Tirouri.
1206. The Slave Dynasty began to rule.
1288. The Khiljis began to rule.
1294. First invasion of the Deccan by the Muhammadans.
1297. Conquest of Gujrat by Alauddin Khilji.
1303. Conquest of Chitor by Alauddin Khilji.
1321. The Tughlaks began to rule.
1344. Vijaynagar Kingdom founded by Bukka.
1347. Bahmani Kingdom founded.
1398. Timur's Invasion.
1414. The Syuds began to rule.
1450. The Lodis began to rule.
1526. First Battle of Panipat ; The Mogul Dynasty began.
1539. Battle of Buxar (1st).
1540. Battle of Kanauj ; Sur Dynasty at Delhi.
1556. Second Battle of Panipat.
1560. Akbar assumes supreme power.
1565. Battle of Talikot.
1600. East India Company's First Charter.
1615. Sir Thomas Roe visits India.
1627. Birth of Sivaji.
1637. Conquest of Ahmadnagar by Shah Jahan.
1639. The English got Madras.
1680. Death of Sivaji.
1738. Nadir's Invasion.

A. D.

1746. First Carnatic War begins.

1748. Death of Sahu, of Emperor Muhammad Shah, and of Nijam-ul-Mulk, First Carnatic War ends ; Ahmad Shah Abdali's First invasion.

1751. Clive's defence of Arcot.

1756. Black Hole Tragedy.

1757. Battle of Plassey.

1760. Battle of Udgir and Wandiwash.

1761. Third Battle of Panipạt ; Capture of Pondicherry by the English.

1763. Battles of Katwa, Gheria, and Udaynala.

1764. Battle of Buxar (2nd).

1765. Grant of the Dewani.

1766. First Mysore War begins.

1767. Clive's final departure from India ; Battle of Changama.

1769. First Mysore War ends.

1770. Great Famine in Bengal.

1772. Warren Hastings appointed Governor of Bengal.

1773. Regulating Act passed.

1774. Warren Hastings appointed First Governor-General.

1775. First Mahratta War begins ; Execution of Nandakumar.

1779. Convention of Wargaom.

1780. Second Mysore War begins.

1781. Battles of Porto Novo, Pollilor, Solingarh, Arnee.

1782. Treaty of Salbai.

1784. Treaty of Mangalore ; Pitt's India Bill.

1790. Third Mysore War begins.

1793. Permanent Settlement of Bengal.

1799. Last Mysore War.

1802. Treaty of Bassein.

1803. Second Mahratta War ; Battles of Assaye and Laswari.

1805. Lord Lake's repulse before Bharatpur.

1813. Renewal of the Company's Charter.

1814. Nepal War begins.

A. D.

1816. Treaty of Segauli.

1817. Pindari War; Last Mahratta War begins. Battles of Sitabaldi, Mehidpur.

1818. Last Peshwa dethroned.

1824. First Burmese War begins.

1826. Treaty of Yandabu.

1827. Capture of Bharatpur by the English.

1829. Abolition of Sati.

1833. Renewal of the Company's Charter.

1834. Conquest of Coorg.

1838. First Afghan War declared.

1842. Conclusion of the First Afghan War.

1843. Conquest of Sind, Battles of Miani, Hyderabad, Maharajpur, Punniar.

1845. First Sikh War begins.

1846. Battles of Aliwal, Mudki, Sobraon.

1848. Second Sikh War begins.

1849. Battles of Chilianwala, Gujrat, Annexation of the Punjab and Satara.

1852. Second Burmese War. Conquest of Pegu.

1853. Annexations of Nagpur, Jhansi.

1856. Annexation of Oudh.

1857. Sepoy Mutiny begins.

1858. Abolition of the East India Company.

1860. The Penal Code passed.

1866. Orissa Famine.

1877. Queen Victoria proclaimed Empress of India.

1878. The Second Afghan War begins.

1879. The Third Afghan War.

1885. The Third Burmese War.

1886. Annexation of Upper Burma.

1896. First appearance of Plague in India.

1901. Death of Queen Victoria.

1903. The Delhi Durbar.

A. D.

1905. Partition of Bengal.
1907. Seditious Meetings Act passed.
1910. Death of Edward VII.
1911. The Visit of George V. to India.
1912. Bomb Outrage on the Viceroy.
1914. The Great War begins.
1918. End of the Great War.
1919. Martial Law in the Punjab.
1921. Responsible Self-Government Commences.

APPENDIX I.

HINDU DYNASTIES OF NORTHERN & SOUTHERN INDIA.

A. *Pre-historic Dynasties, Royal and Republican.*

1. The Ikshakus of Ayodhya. (Solar Kings).
2. The Kurus of Hastinapur. (Lunar).
3. The Yadavas of Dwarka. (Republican).
4. The Jarasandhas of Magadha. (Royal).

B. *Historic Dynasties, Royal and Republican.*

1. The Kosalas of Ayodhya (Prasenjit)—6th century B.C.
2. The Sisunagas of Magadha—B.C. 600-361. Bimbisāra, Ajātasatru.
3. The Lichchavis of North Behar (Republican).
4. The Sākyas of South Nepal (Republican).
5. The Nandas of Magadha (Royal) 361-321 B.C.
6. The Mauryas of Magadha. 321-184 B.C. Chandragupta, Asoka.
7. The Sungas and Kanvas of Magadha B.C. 184-72. Pushyamitra, Basudeva.
8. The Bactrian Greeks of the Punjab. B.C. 2nd century. Menander.
9. The Andhras or Satavāhanas of Deccan. B.C. 72-A.D. 236. Sātakarni, Sālivāhan, Hāla.
10. The Sakas of Western India. A.D. 2nd-4th century. Rudradaman, Nahapana.
11. The Kushanas of the Punjab. A.D. 1st-3rd century. Kanishka.

12. The Guptas of Northern India.
 A. D. 319—6th century.
  Chandra Gupta I.
  Samudra Gupta.
  Chandra Gupta II.
  Kumar Gupta.
  Skanda Gupta.
  Yasodharma Vikramaditya of Malwa.

13. The Huns of North-Western India A. D. 475-530. Toraman, Mihirgula.

14. The Vardhanas of Kanouj. A. D. 6th & 7th century. Harshavardhana.

15. The Rajputs of North-Western India A.D. 8th-12th century.
 Lalitaditya and Queen Diddā of Kashmir.
 Anangapal of the Punjab. (Brahmin)
 Kumarpal of Guzerat. (Chalukya)
 Munja & Bhoja Pramar of Malwa.
 Prithviraj Chauhan of Delhi.
 Jaychandra Rathor of Kanouj.
 Dhanga & Ganda Chandella of Kalinger.
 Mihirbhoja Gurjara of Rajputana.
 Rana Samar Sinha Gehlot of Mewar.

16. The Palas of Behar. A.D. 8th-12th century.
  Dharma Pal.
  Deva Pal.
  Mahi Pal.
  Govinda Pal.

17. The Senas of Bengal. 11th century. Ballal Sen, Laksman Sen.

18. The Kesaris and Gangavansas of Orissa. 6th-16th century.
  Chola Gangadev.
  Ananga Bhimdev.
  Narasinhadev.
  Prataprudradev
  Mukundadev.

19. The Varmans and Ahomas of Assam. 7th-13th century. Bhaskar Varman.
20. The Chalukyas of Deccan (Badami). 6th-8th century. Pulakesi Satyasray.
21. The Rashtrakuts of Deccan. 8th-10th century. Dantidurga.
22. The Chalukyas of Kalyan. 10th-12th century. Tailapa.
23. The Kalachuris of Chadi. 11th-12th century. Vijjala.
24. The Yadavas of Devagiri. 12th-13th century. Ramdeva.
25. The Hoyasalas of Dwarsamudra. 12th-13th century. Ballala II.
26. The Kakateyas of Warangal. 12th-16th c ntury.
27. The Pandyas of Madura. B.C. 2nd to A. D. 14th century. Raj Sinha.
28. The Cholas of Coromandal Coasts. A.D. 1st-14th century.
    Parantak.
    Rajarajdev.
    Rajendra.
29. The Pallavas of Kanchi. 4th-10th century.
30. The Keralas of Malavar Coasts.

APPENDIX 2.

BUDDHIST COUNCILS.

1st	Council of	Rajgir—Ajatasatru.
2nd	do.	Vaisali. 377 B. C.
3rd	do.	Pataliputra—Asoka. Hinajan.
4th	do.	Purushpur—Kaniska. Mahajan.

APPENDIX 3.

PATHAN DYNASTIES OF DELHI

(With Important Rulers).

I. Slave Dynasty, 1206-1288.
Kutbuddin, 1206-10.
Altamsh, 1211-36.
Rezia, 1236-39.
Balban, 1266-86.
II. Khilji Dynasty, 1288-1321.
Jelaluddin, 1288-95.
Alauddin, 1295-1316.
III. Tuglak Dynasty, 1321-1412.
Ghiasuddin, 1321-25.
Muhammad, 1325-51.
Firuz, 1351-88.
IV. Syud Dynasty, 1414-1450.
V. Lodi Dynasty, 1450-1526.
Bahlol, 1450-88.
Ibrahim, 1516-26.

SPLIT-UP OF THE MUHAMMADAN KINGDOMS.

Guzerat, 1396-1561.
Malwa, 1401-1415.
Khandes, 1399-1596.
Jaunpur, 1394-1457.
Bengal, 1340-1573.
Bahmani, 1347-1482.
Bijapur, 1489-1685.
Ahmadnagar, 1490-1595.
Golkunda, 1512-1688.
Berar, 1484-1560.
Bidar, 1498-1570.

SPLIT-UP OF THE HINDU KINGDOMS.

Mewar, Jaypur, Jodhpur from the pre-Muhammadan times to the present time.

Vijaynagar, 1336-1565.

MOGHUL EMPERORS.

1. Babar, 1526-30.
2. Humayun, 1530-40 and 1555-56.
3. Akbar, 1556-1605.
4. Jahangir, 1605-27.
5. Shah Jahan, 1627-58.
6. Aurangzeb or Alamgir I., 1658-1707.
7. Bahadur Shah I., 1707-12.
8. Jahandar Shah, 1712-13.
9. Faruk Siyar, 1713-19.
10. Rafiud-darajat, 1719.
11. Rafiud-dowla, 1719.
12. Muhammad Shah, 1719-48.
13. Ahmad Shah, 1748-54.
14. Alamgir II., 1754-59.
15. Shah Alam, 1759-1806.
16. Akbar II., 1806-27.
17. Bahadur Shah II., 1827-57.

RESTORATION OF THE PATHANS—SUR DYNASTY.

1. Sher Shah, 1540-45.
2. Selim Shah, 1545-55.

APPENDIX 4.

RESTORATION OF THE HINDU DYNASTIES.

Sivaji's Dynasty of Marhattas.

Sivaji, 1664-80.
Sambhuji, 1680-89.
Sahu, 1689-1708.
Prisoner, 1708-48, Setara.
Raja Ram, 1689-1700. Descendants still rule at Kolhapur.

MARHATTA PESHWAS.

1. Balaji Visvanath, 1714-20.
2. Baji Rao I., 1720-40.
3. Balaji Baji Rao, 1740-61.
4. Madhu Rao, 1761-72.
5. Narayan Rao, 1772.
6. Madhu Rao Narayan, 1772-95.
7. Baji Rao II., 1795-1818.

1. Holkars of Indore.
2. Scindhiyas of Gwalior.
3. Guikwars of Baroda

and

4. Bhonslas of Nagpur all were established by Baji Rao I., lost their independence in 1818, 1843, 1803 and 1818 respectively. All still exist except the last which was lapsed in 1853.

THE SIKHS UNDER RANJIT SING.

1. Ranjit Sing, 1792-1839.
2. Khurruk Sing, 1839-40.
3. Nao Nihal Sing, 1840.
4. Sher Sing, 1840-43.
5. Dalip Sing, 1843-49.

APPENDIX 5.

FOREIGN INVASIONS.

1. Persian Invasion, B. C. 521.
2. Alexander's Invasion, B. C. 327.
3. Menander's Invasion, B. C. 155.
4. Scythian Invasion, B. C. 1st century.
5. Kushan Invasion, A. D. 1st century.
6. Hun Invasion, A. D. 5th century.

MUHAMMADAN INVADERS.

7. Ibu Kasim's Invasion of Sind, A. D. 711.
8. Sabuktagin's Invasion of the Punjab, A. D. 977.
9. Mahmud Ghazni's 17 Invasions, A. D. 1001-24.
10. Muhammad Ghori's Invasions, A. D. 1176-93.

CHENGIZ KHAN—ALTAMSH'S REIGN.

11. Timur's Invasion, 1398.
12. Babar's Invasion, 1526.
13. Nadir Shah's Invasion, 1738.
14. Ahmed Shah Abdali's 6 Invasions, 1748-65.

EUROPEAN SETTLEMENTS.

15. Portuguese, 1498.
16. English, 1600.
17. Dutch, 1602.
18. Danes, 1616.
19. French, 1674.

APPENDIX 6.

ENGLISH GOVERNORS OF BENGAL.

1. Lord Clive, 1765-67.
2. Vansitart, 1767-69.
3. Harry Velilent, 1769.
4. John Cartier, 1769-72.
5. Warren Hastings, 1772-73.

GOVERNORS-GENERAL UNDER THE EAST INDIA COMPANY.

1. Warren Hastings, 1774-85.
2. John Macpherson, 1785 (acting).
3. Lord Cornwallis, 1785-93.
4. Sir John Shore, 1793-98.
5. Lord Wellesley, 1798-1805.
6. Lord Cornwallis, 1805 (again).
7. Sir George Barlow, 1805-7 (acting).
8. Lord Minto I., 1807-13.
9. Lord Hastings, 1813-23.
10. Lord Amherst, 1823-28.
11. Lord Bentinck, 1828-35.
12. Sir Charles Metcalfe, 1835-36 (acting).
13. Lord Auckland, 1836-42.
14. Lord Ellenborough, 1842-44.
15. Lord Hardinge I., 1844-48.
16. Lord Dalhousie, 1848-56.
17. Lord Canning, 1856-58.

VICEROYS UNDER THE BRITISH CROWN.

1. Lord Canning, 1858-62.
2. Lord Elgin I., 1862-63.

3. Sir John Lawrence, 1864-69.
4. Lord Mayo, 1869-72.
5. Lord Northbrook, 1872-76.
6. Lord Lytton, 1876-80.
7. Lord Ripon, 1880-84.
8. Lord Dufferin, 1884-88.
9. Lord Lansdowne, 1888-94.
10. Lord Elgin II., 1894-99.
11. Lord Curzon, 1899-1905.
12. Lord Minto II., 1905-10.
13. Lord Hardinge II., 1910-16.
14. Lord Chelmsford, 1916-21.
15. Lord Reading, 1921-26.
16. Mr. Wood, 1926-

APPENDIX 7.

Interference of British Parliament in the affairs of the East India Company.

1. Regulating Act, 1773.
2. Pitt's India Bill, 1784.
3. The Bill of 1786.

(This Bill provided that, when deemed fit, the Governor-General might personally legislate without consulting his Council).

4. The Declaratory Act of 1788. (This act merely enforced the act of 1784).

5. The Charter of 1793. (This Charter extended the privileges of the Company for 20 years.)

6. Renewal of the Charter, 1813.
7. Renewal of the Charter, 1833.
8. Last Charter, 1853.
9. The rule of India under the East India Company ended and passed to the hands of Queen Victoria, 1857.

REFORMS FOR GRADUAL SELF-GOVERNMENT.

1. India Council Act, 1861, creation of Legislative Council and nomination of non-officials in them.
2. India Council Act, 1892.
   Introduction of Election.
3. Minto-Morley Reforms, 1909.
   Indians began to sit in Executive Council.
4. Mont-Ford Reforms, 1919.
   Establishment of partial Swaraj.

APPENDIX 8.

ACQUISITION OF TERRITORIES BY THE BRITISH IN INDIA.

Madras, 1639—Purchased.

Bombay, 1668—From Charles II.

Bengal, Behar and Orissa—1765—Granted by Shah Alam.

Northern Circars—1765. Do.

Benares—1775—Taken from the Nawab of Oudh.

Surat—1799—From the Marhattas.

Tanjore—1800—Ceded by its Raja.

Carnatic—1801—Ceded by its Nawab.

Farakkabad, Allahabad, Kora, Rohilkhand—1801—Taken from the Nawab of Oudh.

Delhi—1803—Conquered from the Marhattas.

Bombay Presidency—1818 Do.

Arracan, Assam, Tenassarim—1826—Conquered from the Burmese.

Coorg—1834—Conquered from its Raja.

Cachar—1835—People took shelter.

Sind—1843—Conquered from its Amirs.

Satara—1849—Lapsed.

The Punjab—1849—Conquered from the Sikhs.
Pegu—1852—Conquered from the Burmese.
Nagpur, Jhansi—1853—Lapsed.
Oudh—1856—Annexed for Misrule.
Upper Burmah—1886—Conquered from the Burmese.

WARS OF THE ENGLISH IN INDIA.

Carnatic War (First), 1746-48—With the French.
Carnatic War (Second), 1749-55—Chand Saheb and French.
Carnatic War (Third), 1757-61—The French.
Mysore War (First), 1766-69—Hyder Ali.
Rohilla War, 1773-74—The Rohillas.
Marhatta War (First), 1775-82—Madhu Rao Narayan.
Mysore War (Second), 1780-84—Hyder and Tipu.
Mysore War (Third), 1790-92—Tipu.
Mysore War (Fourth), 1799—Tipu.
Marhatta War (Second), 1803—Scindhia and Bhonsla.
Marhatta War (Third) 1804-5—Holkar.
Nepal War, 1814-16—The Gurkhas.
Pindari War, 1817-18—The Pindaris.
Marhatta War (Fourth), 1817-18—Baji Rao II.
Burmese War (First), 1824-26—King of Ava.
Bharatpur War, 1826—Usurper of Bharatpur.
Afghan War (First), 1838-42—Dost Muhammad.
Gwalior War, 1843—Scindhia.
Sind War 1843—The Amirs of Sind.
Sikh War (First), 1845-46—The Sikhs.
Sikh War (Second), 1848-49—The Sikhs.
Burmese War (Second), 1852—The Burmese.
Bhutan War, 1864-65—The King of Bhutan.
Afghan War (Second), 1878-79.
Afghan War (Third) 1879-81.
Burmese War (Third) 1885—Thibaut.
Manipur War, 1893—King of Manipur.

Frontier Wars, 1895-98—Frontier Tribes.
Afghan War (Fourth), 1921—Amanulla.

APPENDIX 9.

FAMINES IN BRITISH PERIOD.

Bengal Famine, 1770.
Orissa Famine, 1866.
Behar Famine, 1874.
Madras Famine, 1876.
Famine of 1897.
Famine of 1899.

"During the thirty years up to 1900 no fewer than 30 millions of Indian people had died of hunger"—Keir Hardie's Arbroath Speech.

GOVERNORS-GENERAL OF THE NON-INTERVENTION SCHOOL.

Bentinck, Lord.
Cornwallis, Lord.
Minto I., Lord.
Sir John Shore.
Sir John Lawrence.

APPENDIX 10.

1. RELIGIOUS REFORMERS.

Srī Rāmchandra—Brahmanism.
Srī Krishna— do.
Sri Buddha, B.C. 543—Buddhism.

Sri Mahāvir, B.C. 527—Jainism.
Asoka, B.C. 289—Hinajān.
*Kumārila Bhatta, 7th century A.D.—Modern Hiduism.
Sri Sankar Achārya, 788-820. Modern Hinduism.
*Nāgārjuna, 1st century A.D.—Mahājān.
Dwipankar Vikshu, 1066—Buddhism.
Vir Vāsava, 12th century—Lingayet.
Rāmānuja, 12th century—Vaishnab.
Rāmānanda, 14th century—Vaishnab.
Kavir, 15th century—Hindu and Islam.
Nanak, 1469-1538—Sikh.
Chaitanya, 1485-1533—Vaishnab.
Gurugovinda, 1675—Khalsa.
Ram Mohan Rai, 1825—Brāhma Samāj.
Dayānanda Sarasvati—Arya Samāj.
Vivekananda, 19th—Liberal Hinduism.
*St. Thomas, 1st century, Indian Christianity.
Muhammad, 570-632—Islam in Arabia.

2. SANSKRIT WRITERS.

Manu.
Vālmiki.
Vyāsa.
Pānini.
Gautama.
Kanāda.
Kapila.
Patanjali.
Jaimini.
Charaka.
Susruta.
Dandi.
Dhanvantari.
Barāhamihir.
Bhāskarācharya.
Brahma Gupta.
Aryabhatta.
Amar Sinha.
Sri Harsa.
Bana Bhatta.
Raja Bhoja.
Bharavi.
Magha.
Bhartrihari.
Sayanacharya.
Subandha.
Sudraka.
Mallinath.
Bhavabhuti.
Visakhādutta.
Vignāneshvar.
Vopadeva.
Hemadri.
Khemendra.
Krishna Misra.
Raghunandan.
Madhavacharya.

POETS.

Asvaghosa.
Kalidasa.
Jayadeva.
Chand Kabi.
Ferdusi.
Vidyapati.

Chandidas.
Subhankar.
Vrindabandas.
Bharatchandra.
Kasidas.
Krittivas.
Rabindranath Tagore.

Mukundaram.
Ramprasad.
Tukaram.
Tulsidas.
Amir Khausru.
Faizi.

HISTORIANS.

Hemchandra.
Chānakya.
Kalhan.
Hasan Nizam.
Minhazuddin.
Abul Fazal.

Badauni.
Ferista.
Kafi Khan.
Golam Husain Khan.
Ferguson.
Grant Duff.

Elphinstone.
Col. Todd.
Rames Chandra Dutt.
W. Hunter.
Vincent Smith.
Bhandarkar.

EMINENT PERSONS.

Dr. Wilson.
David Hare.
Dr. Duff.
Lord Macaulay.

Savant Jagadis Chandra Bosu.
Chemist P. C. Roy.
Mahatma Gandhi.
Desbandhu C. R. Dass.

LADIES OF NOTE.

Sita.
Draupadi.
Yasodhara.
Khana.

Lilabati.
Padmini.
Samjukta.
Rani Durgavati.

Ahalya Bai.
Tara Bai.
Rani Vabani.
Rezia.

Chand Bibi.
Nur Jahan.

APPENDIX 11.

TRAVELLERS.

Strabo Pliny Arrian Diodorus	Greeks B.C. 325	Fa Hian, 400 A.D. Sung Yun, 518 Hiuen Thsang, 629 Itsiang, 648	Chinese.

Megasthenes B.C. 320—Muhammadan Travellers 9th century.

Ptolemy—Asoka—African Ibu Batuta—Muhammad Tughlak—Sir Thomas Roe, 1615.

Alberuni Mahomed of Gazni	Tavernier Bernier, 1658	French.

Marco Polo· Pathan Period Italian	Shaven Haden, 1902.	Swedish.

APPENDIX 12.

GEOGRAPHICAL POSITION OF PLACES MENTIONED IN THIS BOOK.

Abbreviations :—Pres. for Presidency, U.P. for United Provinces of Agra and Oudh ; C. P. for Central Provinces, Dist. for District ; C. A. for Central India Agency.

A.

Abyssinia, Africa.

Agra, U. P.

Ahmadnagar, Bombay Pres.

Ajanta, Do.

Ajmere, Rajputana.

Alexandria (Uchh), Sind and Africa.

Aligar, U. P.

Allwal, the Punjab.

B.

Bombay, Bombay Pres.
Broach, Bombay Pres.
Buddha Gaya, Behar.
Bundelkhand, C. A.
Burdwan, Bengal.
Buxar, Behar.
Bali, East Indian Archipelago.
Boro-Budder, Java.
Bhatinda.
Bokhara.

C.

Cachar, Assam. Calcutta, Bengal. Cambodia, Malabar.
Calicut Madras Pres.
Carnatic Do. Cape of Good Hope, Africa.
Cawnpur, U. P. Ceylon an Island.
Champa, Behar.
Champanir, Guzerat.
Chanderi Gwalior State, C. A.
Chandernagar, Bengal, Caspian Sea.
Chandragiri, Madras Pres.
Changama do.
Chedi.
Chilianwala, the Punjab.
Chinsura, Bengal.
Chittagong, do.
Chitor, Rajputana.
Chola Mandal, Coromandal, Madras Pres.
Chunar, U. P.
Cochin, a State in Madras Pres.
Conjeverum, Kanchi. do.
Coorg, a Province do.
Cuttak, Orissa.
Cutwa, Bengal.

D.

E.

F.

G.

Gaya, Behar.
Ghazni, Afghanistan.
Gheria, Bengal.
Ghor, Afghanistan.
Goa, Bombay Pres.
Golkonda, Haiderabad State.
Gujrat, the Punjab, Govindapur.
Gundamak, Afghanistan.
Gurjara, Rajputana.
Gwalior, C. A.
Genoa, Italy.

H.

Haiderabad, Sind.
Hastinapur, Meerut, U. P.
Hazaribag, Chota Nagpur.
Hugli, Bengal.
Huldighat, Rajputana.

I.

Indore, C. A.
Indraprastha, Delhi.
Iran, Persia.

J.

Jajpur, Orissa.
Jaunpur, U. P., Java, East Indian Archipelago.
Jaypur, Rajputana.
Jejakabhukti, Bundelkhand.
Jhansi, C. A.
Jhelum, the Punjab.
Jinji, Madras Pres.
Jodhpur, Rajputana.

K.

Kabul, Afghanistan.
Kalikata.
Kalinga, Ancient Orissa.
Kalinger, U. P., Banda Dist.
Kailash, Bombay Pres.
Kalyan.
Kanchi, Canjeveram, Madras Pres.
Karikal.
Kasi, Benares, U. P.
Kandahar, Afghanistan.
Kahror, Multan, the Punjab.
Kanouj, Farakkabad, U. P.
Kapilavastu, Ancient N. E. Benares, U. P.
Karli, Bombay Pres., Poona Dist.
Karnata, Carnatic, Madras Pres.
Karnal, the Punjab.
Kasimbazar, Bengal.
Kathiawar, Guzerat.
Khandes, Bombay Pres.
Khatamandu, Nepal.
Khyrabad, the Punjab.
Khotan, North of Kashmir.
Kirkhi, Poona Dist., Bombay Pres.
Kerala, Malabar Coast.
Kohlapur, Bombay Pres.
Konkan, Bombay Pres.
Kora, Fatehpur Dist., U. P.
Korea, China.
Koryagaom, Bombay Pres.
Kosala, Oudh, U. P.
Kulbarga, Haiderabad State.
Kundagram, ancient town of Patna, Behar.
Kurukshetra, the Punjab.
Kushinagar near Faizabad.

L.

Laccadives, Indian Ocean.
Ladak, North Kashmir.
Lahore, the Punjab.
Lanka, Ceylon.
Land of the Seven Rivers, the Punjab.
Laswari, Alwar, Rajputana.
London, England.
Lumbini Garden near Kapilavastu.

M.

Madura, Madras Pres.
Magadha ancient Behar South.
Maharajpur Gwalior, C. A.
Mahe, Malabar, Dist. Madras.
Maldives, Indian Ocean.
Malavar, Madras Pres.
Mallavelli, Mysore.
Malwa, C. A.
Mandu Dhar State, Malwa, C. A.
Mangalore, South Kanara, Madras Pres.
Martaban, Burma.
Marwar, Rajputana.
Mathura, U. P.
Mauritius, Indian Ocean, Africa.
Mehidpur, Indore State, C. A.
Mewar, Rajputana.
Mecca, Arabia.
Medina, Arabia.
Miani, Sind.
Midnapur, Bengal.
Mithila, ancient North Behar.
Monghyr, Behar.

Mongolia, West China.
Mt. Abu, Rajputana.
Mt. Hira, Arabia.
Mudki, the Punjab.
Multan, the Punjab.
Murshidabad, Bengal.
Muslipatam, Krishna Dist., Madras.

N.

Nagarkote, Kangra the Punjab.
Nagpur, C. Provinces.
Nalanda, near Gaya, Behar.
Nasik, Bombay Pres.
Navadwipa, Bengal.
Negapatam, Tanjore, Madras Pres.
New Goa, Bombay Pres.
Nicobar, East Indian Archipelago.
Northern Circars Madras Pres., ancient Dist.

O.

Ormuz, Persian Gulf.

P.

Palghat.
Panchala, ancient Kanauj.
Panchavati, ancient Forest, C. P.
Paniput, the Punjab.
Pandya, Far South, Madras Pres.
Paresnath Hill, near Hazaribag.
Parthia, Caspian Sea.
Patala.
Pataliputra, ancient Patna.
Pegu, Burma.

Peshwar, the Punjab.
Pipli, Balasore Dist., Orissa.
Plassey, Bengal, Murshidabad Dist.
Pollilor, Madras Pres.
Pondicherry Do.
Poona, Bombay Pres.
Poorandar Do.
Porto Novo, South Arcot, Madras Pres.
Prome, Burma.
Prayag, Allahabad, U. P.
Punniar, Gwalior, C. A.
Puri, Orissa.
Puruspur, Peshwar.

R.

Raigarh.
Raisin, Bhopal State, C. A.
Rajgir, Behar.
Ramesharam, Madras Pres.
Ramnagar, the Punjab, Guzranwala Dist.
Rangoon, Burma.
Rhotas, the Punjab, Jhelum.
Rintambar, Rajputana.
Rohilkhand, U. P.

S.

Sagar, Indore State, C. A.
Sakala.
Saketa.
Salbai, Gwalior, C. A.
Salsette Island, Bombay.
Sambhar, Rajputana.
Samarkand, Central Asia.
Sangala.

Sanchi, Bhopal State, C. A.
Sarnath near Benares.
Sassaram, Behar.
Satara, Bombay Pres.
Scythia, Central Asia.
Serampur, Bengal.
Sringapatam, Mysore.
Siam, East of Burma.
Siberia, N.-E. Russia.
Sidasir, Mysore.
Sikandra near Agra, U. P.
Sirhind, the Punjab.
Sitabaldi, Nagpur Dist., C. P.
Sobraon, the Punjab, Lahore Dist.
Solingarh, North Arcot, Madras.
Somnath, Kathiawar, Guzerat.
Sravasti.
Sri Rangam, Trichinopoly, Madras Pres.
Supara.
Surat, Bombay Pres.
Sutanati in Calcutta.
Susa.

T.

Talikot, Bombay Pres.
Tanjore, Madras Pres.
Tarai, South Nepal.
Tartary, Central Asia.
Taxila, the Punjab, ancient Town.
Telingana, Deccan.
Thanesvar, the Punjab.
Tirouri, the Punjab, Karnal Dist.
Tirhoot, North Behar.
Tonk, Rajputana.

Travancore State, Madras Pres.
Trichinopoly, Madras Pres.
Turan, Central Asia.

U.

Uchh, Junction of 7 rivers of the Punjab.
Udaygiri Hill in Orissa.
Udaypur, Rajputana.
Udgir, Haiderabad State.
Udaynala, Bengal, Santhal Parganas.
Ujjaini, Gwalior, C. A.

V.

Vaisali.
Vatapi.
Vatsa.
Vellore, North Arcot, Madras Pres.
Vengi.
Venice, Italy.
Videha, North Behar.
Vijaynagar, Bellary Dist., Madras.
Vikramsila.
Volga, Russia.

W.

Wandiwash, North Arcot, Madras.
Warangal, Haiderabad State.

Y.

Yandabu, Burma.
Yanaon.

CHRONOLOGY

OF

IMPORTANT DATES IN INDIAN HISTORY.

B. C.

1500. Battle of Kurukshetra.
564. Birth of Buddha.
543. Nirvan Samvat. Ajatasatru, Prasenjit.
527. Mahavir Nirvan.
521. Persian Invasion.
377. Second Buddhist Council at Vaisali.
361. Mahananda begins.
327. Alexander's Invasion.
326. Battle of Jhelum.
321. Chandra Gupta begins.
272. Asoka begins.
255. Third Buddhist Council.
231. Asoka Vivasa.
184. Pushyamitra begins.
155. Menander defeated at Saketa.
56. Samvat begins.

A. D.

78. Saka Era begins.
126. Nahapana defeated Satakarni.
150. Pulumayi defeated by Rudradaman.
236. End of the Andhras.
319. Gupta Era begins.
375. Death of Samudra Gupta.
414. Fa Hian in India.
455. Skanda Gupta enthrones.
530. Battle of Kahror.

570. Birth of Muhammad.
622. Hijri begins.
632. Death of Muhammad.
642. Death of Pulakeshi.
648. Death of Harsha, Hiouen Thsang left India.
650. Arjuna suppressed.
711. Arab Invasion of Sind. Battle of Alor.
788. Birth of Sankarācharya.
810. Nagabhatta Gurjara conquered Kanouj.
840. Mihirbhoja enthrones.
916. The Rashtrakuts under Amonghavarsa conquered Kanouj.
973. Tailapa founds Kalyan.
1010. Bhoja was killed.
1021. Turkish conquest of the Punjab.
1060. Vijay Sena founds Sena dynasty.
1076-1126. Vikramānkya Chalukya reigned.
1090. Chandradev Rathor begins at Kanouj.
1190. Yadavas begin at Devagiri.
1191. 1st Battle of Tirouri.
1193. 2nd Battle of Tirouri.
1194. Battle of Etawa.
1206. Slave dynasty begins.
1288. Khilji begins.
1294. Deccan first invaded by Musalmans.
1297. Conquest of Guzrat by Alauddin.
1303. Conquest of Chitor by Alauddin.
1321. Tughlaks began.
1344. Bukka founds Vijaynagar.
1347. Hassan Gangu founds Bahmani kingdom.
1398. Timur's Invasion.
1414. Syuds began.
1450. Lodis began.
1469. Birth of Nanak.
1485. Birth of Chaitanya.

1498. Vasco da Gama discovers Cape-route to India.
1526. First Battle of Panipat. The Moguls begin.
1539. First Battle of Buxar, 1st.
1540. Battle of Kanouj. The Sur dynasty began.
1555. Battle of Sirhind, 1st.
1556. Second Battle of Panipat.
1560. Akbar assumes supreme power.
1565. Battle of Talikot.
1600. East India Company's First Charter.
1605. Death of Akbar.
1615. Sir Thomas Roe visits India.
1627. Birth of Sivaji, Death of Jahangir.
1637. Conquest of Ahmadnagar by Shah Jahan.
1639. English got Madras.
1680. Death of Sivaji.
1707. Death of Aurangzeb.
1738. Nadir's Invasion. Battle of Karnal.
1746. First Carnatic War begins.
1748. Second Battle of Sirhind. Death of Sahu, Muhammad Shah, Nizam-ul-Mulk, Treaty of Aix-la-Chapel.
1749. Battle of Ambur.
1751. Clive's defence of Arcot.
1756. So-called Black Hole Tragedy.
1757. Battle of Plassey.
1760. Battle of Udgir and Wandiwash.
1761. Third Battle of Panipat, Capture of Pondicherry.
1763. Battles of Cutwa, Gheria, Udaynala.
1764. Battle of Buxar, 2nd.
1765. Grant of Dewani to the English.
1766. First Mysore War begins.
1767. Battle of Changama. Clive left India.
1769. First Mysore War ends.
1770. Bengal Famine of '76.
1772. Warren Hastings as Governor of Bengal.
1773. Regulating Act passed.

1774. Warren Hastings as 1st Governor-General.

1775. First Marhatta War begins. Execution of Nanda Kumar.

1780. Seocnd Mysore War begins. [Battle of Arras.

1781. Battles of Porto Novo, Pollilor, Solingar, Arnee.

1782. Treaty of Salbai.

1784. Treaty of Mangalore. Pitt's India Biil.

1790. Third Mysore War begins.

1791. Battle of Arikera.

1792. Treaty of Seringapatam.

1793. Permanent Settlement of Bengal.

1799. Last Mysore War. Battles of Mallavelli and Sidasir. Treaties of Anjengaom and Deogaon.

1802. Treaty of Bassein.

1803. Battles of Assaye, Laswari, Argaom, Aligarh.

1804. Battle of Dig.

1805. Lord Lake's repulse before Bharatpur.

1813. Renewal of Company's Charter.

1814. Nepal War begins.

1816. Treaty of Segauli.

1817. Pindari War, Last Marhatta War, Battles of Kirki, Mehidpur, Sitabaldi.

1818. Battles of Ashta, Korygaom, Baji Rao II. ends.

1824. First Burmese War begins.

1826. Treaty of Yandabu.

1827. Capture of Bharatpur by the English.

1829. Abolition of Sati.

1833. Renewal of Company's Charter.

1834. Conquest of Coorg.

1838. First Afghan War begins.

1842. Conclusion of First Afghan War.

1843. Battles of Hyderabad, Miani, Maharajpur, Punnier.

1845. Battles of Ferozshah, Mudki.

1846. Battles of Aliwal Sobraon. Treaty of Lahore.

1848. Second Sikh War begins.

1849. Battles of Chillianwala, Gujrat.

1852. Second Burmese War. Conquest of Pegu.
1853. Annexation of Nagpur, Jhansi.
1856. Annexation of Oudh.
1857. Sepoy Mutiny begins.
1858. Abolition of East India Company.
1860. Penal Code passed.
1866. Orissa Famine.
1877. Queen Victoria proclaimed Empress of India.
1878. Second Afghan War begins.
1879. Third Afghan War begins. Treaty of Gandamak.
1885. Third Burmese War begins.
1886. Annexation of Upper Burma.
1891. Introduction of Election.
1892. Manipur War.
1896. Appearance of Plague in India.
1901. Death of Victoria.
1903. Delhi Darbar.
1905. Partition of Bengal.
1907. Seditious Meeting Act passed.
1910. Death of Edward VII.
1911. Visit of Emperor George V. with Mary.
1914. Great War begins.
1918. Great War ends.
1919. Martial Law in the Punjab.
1921. Establishment of Partial Swaraj.
1922. Prince of Wales tours India.
